



तमसो मा ज्योतिर्गमय

SANTINIKETAN
VISWA BHARATI
LIBRARY

014.3

F. A. P. L.

V. 5. Pt. 1

CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF

SIR E. DENISON ROSS, Kt., C.I.E., PH.D.

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME V.
TRADITION
PART I.

Prepared by
MAULAVÎ ABDUL HAMÎD

PATNA
SUPERINTENDENT GOVERNMENT PRINTING, BIHAR AND ORISSA

1920

LONDON :
PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
DUKE STREET, STAMFORD STREET, S.E.1.

PREFACE.

THE present volume of the Bankipore Catalogue is the first of two volumes which are to be devoted to Arabic works relating to the Traditions of the Prophet. This branch of Arabic literature is specially well represented in the collection made by the late Maulavi Khuda Baksh who was deeply versed in this subject.

Maulavi Abdul Hamid, who has been entrusted with the description of these manuscripts, is himself thoroughly versed in the science of Ḥadīṣ, and in regard to Sunnī Tradition his views may be accepted as representing the attitude towards the classics of this subject held by Indian Sunnī Muslims of to-day.

The Maulavi's training was originally on purely Arabic lines, and he only acquired his knowledge of English and the European methods of research at the conclusion of his Arabic studies. As supervisor of his work I have purposely allowed what he says to stand, for the most part, as he wrote it: and it will be seen that, with the exception of his references to Brockelmann's invaluable *Geschichte der Arabischen Literatur*, he has gone direct to Arabic sources for his information. He has made a careful study of all the sanads and notes by well-known scholars with which the MSS. abound, and has been at pains to ascertain the dates of the scholars and traditions here represented.

The present volume deals with 172 manuscripts, and comprises the following branches of tradition:—

- (1) The six canonical collections of Sunnī Tradition.
- (2) The Masānīd of Sunnī Tradition.

- (3) The four canonical collections of Shī'a Tradition.
- (4) The Masānīd of the Zaidīs.
- (5) The Arba'īniyāt of the Sunnīs.
- (6) The Arba'īniyāt of the Shī'as.
- (7) The Arba'īniyāt of the Zaidīs.

A further volume under preparation will contain the remaining branches of the subject. Special attention may be drawn to the following MSS. :—

- No. 128. An abstract of the Muwaṭṭa'. A rare work transcribed in A.H. 628.
- No. 191. A very early copy of Muslim's Ṣaḥīḥ bearing the autograph of numerous eminent traditionists.
- No. 202. A unique commentary on Muslim's Ṣaḥīḥ.
- No. 203. A very rare commentary on difficult portions of Bukhārī and Muslim.
- No. 211. A portion of the Jāmi' of Turmuḍī transcribed in A.H. 572.
- No. 241. A fine old copy of the Musnad of Abu Dā'ūd.
- No. 245. This is the unique MS. on which the Hyderabad printed edition (1902) was based.
- No. 251. An interesting and presumably unique copy of a controversial work on the Musnad of Ibn Ḥanbal, by Ibn Ḥajar al 'Asqalānī, with marginal corrections in the author's own hand.

E. DENNISON ROSS.

TABLE OF CONTENTS

SIX CANONICAL COLLECTIONS OF SUNNÎ TRADITIONS, WITH THEIR COMMENTARIES AND ABRIDGMENTS.

Nos.		PAGES
121-128	The Muwaṭṭā',* with its commentaries and abridgments	1-12
129-187	Bukhārī, with its commentaries and abridgments ...	13-74
188-202	Muslim, with its commentaries and abridgments ...	75-88
203-207	Works on Tradition dealing with the collections of Bukhārī, Muslim and the Muwaṭṭā'	89-110
208-9	Abū Dā'ūd	111-16
210-14	Turmuḍī	116-21
215-19	Mujtabā'	121-26
220-22	Ibn Māja, with its commentaries	127-30
223-34	Works dealing with collections of Ḥadīṣ of the six canonical collections	131-46

AL MASÂNID, WITH THE COMMENTARIES AND ABRIDGMENTS.

235-40	Musnadu Abū Ḥanīfa, with commentaries	147-56
241	Musnadu Abī Dā'ūd	157-62
242-51	Musnadu Aḥmad bin Ḥanbal, with its commentaries and abridgments	162-71
252	Musnadu 'Abd bin Ḥumaid	172-73
253-54	Musnadu Ad-Dārimī	174-76
255-56	Musnadu Ad-Dailamī	176-78

* The Muwaṭṭā', according to Qāḍī 'Iyād (d. A.H. 451=A.D. 1149; see No. 227), Ibn Aṣīr (d. A.H. 606=A.D. 1209; see Nos. 223-24) and some others, is regarded as one of the six canonical collections, while a number of the traditionists, instead of the present work, include Ibn Māja.

FOUR CANONICAL COLLECTIONS OF SHĪ'A TRADITIONISTS.

Nos.					PAGES
257-62	Al Kāfi, with its commentaries	...	...	...	179-82
263-65	Man lâ yahḍaruhû al faqih	...	...	...	183-85
266-68	Tahḍīb Al Aḥkām	...	...	...	185-88
269-71	Al Istibṣâr	...	...	...	189-90
272	Works dealing with collections of Ḥadīṣ of the four Shī'a canonical collections	...	...	...	190-91
273	Musnadu Zaid	...	...	...	192-94

ARBA'ĪNIYÂT, WITH COMMENTARIES.

274-89	Sunni 'Arba'iniyât	...	...	...	195-211
290-91	Shī'a 'Arba'iniyât	...	...	...	212-13
292	Zaidi 'Arba'iniyât	...	...	...	214

ARABIC MANUSCRIPTS.

TRADITION.

No. 121.

fol. 420; lines 15; size 8 × 6; 6 × 3.

الموطأ

AL MUWATTA'.

A collection of Ḥadīṣ (traditions) which, before the composition of the six canonical collections,* was looked upon as the first and foremost authority in Ṣaḥīḥ Ḥadīṣ.

Author: Abū 'Abdallāh Mālik bin Anas al Aṣḥabī, الله ابو عبد الله مالك بن انس الاصبحي المدني, the second of the four learned doctors (إمام) who were the exponents of their faith. He is sometimes called Imām-u-Dār al Hijrah (إمام دار الهجرة), and was born in Medina in A.H. 93 = A.D. 711. Dahabī, after mentioning the dates of the author's birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Ḥāj. Khal., vol. vi., p. 265, followed by Brock., vol. i., p. 175, however, gives the date of Mālik's birth A.H. 97 = A.D. 715. Mālik studied Ḥadīṣ under the eminent traditionists, الله ابو بكر محمد مسلم بن عبد نافع ابو عبد الله الزهري (d. A.H. 124 = A.D. 741) and الله ابو عبد الله العدوي المدني (d. A.H. 117 = A.D. 735), and learnt Qirā'at under نافع بن عبد الرحمن بن ابي نعيم (d. A.H. 169 = A.D. 785). See Ṭabaqāt al Qurra' by Dahabī, fol. 21*. A large number of scholars and traditionists narrated traditions from him. In the Muqaddimah of

* (1) Al Jāmi' aṣ Ṣaḥīḥ by Bukhārī (d. A.H. 256 = A.D. 870). (2) Aṣ Ṣaḥīḥ by Muslim (d. A.H. 261 = A.D. 875). (3) Al Jāmi' by Tirmidī (d. A.H. 279 = A.D. 892). (4) Sunan by Abū Dā'ūd (d. A.H. 275 = A.D. 888). (5) Sunan by Nasā'ī (d. A.H. 303 = A.D. 915). (6) Sunan by Ibn Mājah (d. A.H. 273 = A.D. 886).

Tanwir al Hawâlik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn 'Abdalbarr (*d.* A.H. 463 = A.D. 1070) that Mâlik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventy learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it **الموطأ**. Mâlik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Baqi' البقيع.

For the author's life see: Huffāz, vol. i., p. 187; Ibn Khallikān, vol. i., p. 1139; Mir'ât al Janān, fol. 96*; Hāj. Khal., vol. vi., p. 265; Brock., vol. i., p. 175.

Beginning:—

وقوت الصلوة قال حدثني يعقوب بن يعقوب الليثي عن
مالك النخ

The **موطأ** exists in various forms, in which the traditions are narrated from different sources, differing in number of Ḥadīṣ and their arrangement. The present copy contains Ḥadīṣ narrated through Yahyâ bin Yahyâ al Laiṣī (*d.* A.H. 234 = A.D. 848) and is more reliable and popular than the other collection of Muwaṭṭa' narrated by others.

For other copies see Brit. Mus., No. 1590; Berlin, 1143; Paris, 675-78. The work is fully described in Berlin, No. 1143. The work was lithographed in Dihlī, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Naskh.

Dated A.H. 1233.

Scribe صالح بن محمد المراكشي

No. 122.

fol. 119; lines 22; size 10 × 6; 7 × 4.

الموطأ برواية محمد بن حسن الشيباني

AL MUWAṬṬA' BI RIWÂYAT MUḤAMMAD BIN ḤASAN ASh SHAIBÂNÎ.

Another copy of Al Muwaṭṭa' narrated by Abû 'Abdallâh Muḥammad bin Ḥasan ASh Shaibânî, better known as Imâm Muḥammad, who died

in A.H. 189 = A.D. 804. Below each Ḥadīṡ Imām Muḥammad has quoted the opinions of Imām Abū Ḥanīfah whom he defends in controversial points.

Beginning:—

باب وقوت الصلوة قال محمد بن الحسن اخبرنا مالك بن انس
عن يزيد بن زياد مولى بني هاشم عن عبد الله بن رافع مولى
سلمة زوج النبي صلى الله عليه و سلم عن ابي هريرة انه سأله
عن وقت الصلوة الخ

For other copies see: Berlin, 1144; Brit. Mus., 1590; Cairo I., 328.

The work has been printed in Ludhyāna, A.H. 1291; and Lucknow, A.H. 1297.

Written in good Naskh, dated A.H. 1005.

The name of the scribe is hopelessly wormed and only reads thus
لوده بن مخدوم میان

No. 123.

fol. 230; lines 20; size 10 × 6; 7 × 1½.

تنوير الحوالك

TANWÎR AL HAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yahyâ bin Yahyâ al Laiṡi (see No. 121). By Abū 'l Faḍl 'Abdarrahmân bin abî Bakr bin Muḥammad bin Abî Bakr Jalâladdin as Suyûṭî, أبو الفصل عبد الرحمن بن ابي بكر بن محمد بن ابي بكر جلال الدين السيوطي. This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he was born in the Library of his father he is generally called ابن الكتب (the son of the books). One week after his birth he was named 'Abdarrahmân by his father, and the Kunyah (كنية) Abū 'l Faḍl was given to him by Aḥmad bin Ibrâhîm al Kinânî (d. A.H. 876 = A.D. 1471). While Suyûṭî was still young his father died in A.H. 855 = A.D. 1451, leaving the young author under the charge of Kamâladdin Ibn al Humâm (d. A.H. 861 = A.D. 1458).

At the age of about eight years Suyûṭī learnt the Qur'ān by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the *Isti'āḍah* (استعاذة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddīn al Balqānī, who highly appreciated the work, and whose lectures Suyûṭī continuously attended till A.H. 868, in which year Balqānī died. After Balqānī's death he attended for some time the lectures of *Shaiḫ* al Islām *Sharafad dīn al Manāwī* (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on *Ḥadīṣ* under Taqiaddīn as Samanī al Ḥanafī (d. A.H. 872 = A.D. 1467). He also studied under Muḥyiaddīn al Kāfījī (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating *Ḥadīṣ*. He studied *Ḥadīṣ* from many of the eminent traditionists, whose number, according to his own statement in *Ḥusn al Muḥāḍarah*, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalāḥ seriously objected to the acquirement of that branch of science, Suyûṭī gave up the idea for ever.

As a voluminous writer Suyûṭī stands unequalled. In *Ḥusn al Muḥāḍarah*, fol. 162*, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الي الآن ثلثمائة

while the author of *An nūr as Sāfir* remarks that Suyûṭī left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

Brock., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days' illness, and was buried in the western side of Bāb al Qarāfah, باب القرافة, in Egypt.

See for his life and works: *Ḥusn al Muḥāḍarah*, fol. 160*; *An nūr as Sāfir*, fol. 52*; Hāj. *Khal.*, vol. vi., p. 616; Bodl., 58-60; Berlin, 1034; Brock., vol. ii., p. 143-58.

Beginning :—

الصد لله الذي بعث النبي صلى الله باوضح المسالك
و تور به رجاء كل حالك . . . و بعد فهذا تعليق لطيف على
موطأ امام مالك بن انس رضي الله عنه

In the preface the commentator states that the present work is an abridgment of *Kashf al Muḡaṭṭâ*, كشف المغطا, the larger commentary on the same *Muwaṭṭa'*. He further adds that he has based the work on the system and principles of his *Tawshih*, a commentary on *Bukhârî*, for which see No. 168.

Although the work is mentioned by Hāj. Khal., vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good *Naskh*.

Dated A.H. 1300.

Scribe أحمد بن محمد بن عبد الله

No. 124.

fol. 200 ; lines 21 ; size $9\frac{1}{2} \times 6$; 7×4 .

An incomplete copy of the same *Tanwir al Hawâlik*, beginning as above and ending with the *Ḥadiṣ*—

عن عطاء بن عبد الله الخراساني انه قال حدثني شيخ بسوق
البرم بالكوفة الخ

Corresponding with fol. 172^a of the preceding copy.

Written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

No. 125.

fol. 322 ; lines 18 ; size 10×6 ; $7 \times 9\frac{1}{2}$.

المسوى شرح الموطأ

AL MUSAWWÂ SHARḤ AL MUWAṬṬA'.

A commentary on the *Muwaṭṭa'* narrated through *Yahyâ al Laiṣî* (see No. 121).

By Aḥmad bin 'Abdarrahîm ad Dihlâwî, أحمد بن عبد الرحيم (شاه ولي الله), better known as *Shâh Wali'allah* (شاه ولي الله), an eminent

Indian Ṣūfī and traditionist, who, according to *Ithāf an Nubalā*, p. 428, traces his descent from ‘Umar the second Caliph, was born in A.H. 1114 = A.D. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur’ān by heart and finishing شرح ملا جامي and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasahs, and adopted his father as a spiritual guide. After his father's death in A.H. 1126 he engaged in delivering lectures for many years, and in A.H. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Ḥadīṣ and a Khirqāh from the eminent Ṣūfī and traditionist, ابو طاهر محمد بن ابراهيم المدني (d. A.H. 1145 = 1732 A.D.).

See Wali‘allāh’s Sanad on Bukhārī, No. 134, and Tāj at Ṭabaqāt, Part 13, fol. 485. He returned to India in A.H. 1145 and, after spending some of his time in delivering lectures and composing works, died in A.H. 1176 = A.D. 1762.

Beginning:—

الصد لله الذي انزل على عبده الكتاب قيماً . . . اما بعد
فيقول العبد الفقير الى رحمة الله الكريم احمد المدعو بولي الله
بن عبد الرحيم الخ

The explanations of Ḥadīṣ as interpreted by different ‘ulamā, are given below each Ḥadīṣ, while in each chapter the commentator explains the difference of opinion of the Imāms Abū Ḥanifah and Shāfi‘ī. The date of composition of the work, as given by the commentator himself, is A.H. 1164.

For Shāh Wali‘allāh’s life and works, see Brock., vol. ii., p. 418; *Ithāf an Nubalā*, by Ṣiddiq Ḥasan Khān Bhopāl, p. 428; *Ḥadā’iq al Ḥanafiyah*, by Maulavi Faqir Muḥammad, p. 447; and *Tadkira-i-‘Ulamā-i-Hind*, p. 110. The work has been lithographed in the Fārūqī Press, Dihli, A.D. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of Shāh Wali‘allāh are enumerated in the *Ḥadā’iq al Ḥanafiyah*, p. 447:—

- (1) ازالة الخفاء عن خلافة الخلفاء
- (2) مصفول, a Persian commentary on Muwaṭṭa’.
- (3) فيوض الحرمين
- (4) الدر الثمين

- (5) انتباه
- (6) انسان العين في مشائخ الحرمين
- (7) الفوز الكبير في اصول التفسير
- (8) عقد الجيد في احكام الاجتهاد و التقليد
- (9) القول الجميل
- (10) الخير الكثير
- (11) همعات
- (12) الطاف القدس
- (13) مقالة مرضية في النصيحة و الوصية
- (14) انصاف في بيان سبب الاختلاف
- (15) سرور المحزون
- (16) لمعات
- (17) مسطعات
- (18) المقدمة السنية في انتصار الفرقة السنية
- (19) فتح الرحمن
- (20) انفاس العارفين
- (21) شفاء القلوب
- (22) قرة العينين في تفضيل الشيخين
- (23) البدور البازغة
- (24) زهراوين
- (25) رسالة تفهيمات

Written in good Naskh.

Dated A.H. 1265.

Scribe القاضي عبد الرحمن بن قاضي اسماعيل

No. 126.

fol. 687; lines 71; size $11 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Nasta'liq.

Dated A.H. 1262.

No. 127.

fol. 337; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مَحَلِّي شَرْحِ الْمُوَاتَّأِ

MUHALLÂ SHARH AL MUWATTA'.

An incomplete copy of a commentary on the Muwaţta', dealing for the greater part with the variance of the opinions of the Muḥammadan jurists.

By Salāmallāh bin Shaikh al Islām bin Fakhraddīn, سلام الله بن شيخ الاسلام بن فخر الدين, who, according to Ḥadā'iq al Ḥanafiyah, p. 468, and Taḍkira-i 'Ulamā-i-Hind, p. 76, studied almost all the Muḥammadan literature from his father Shaikh al Islām, and received the sanad for narrating Ḥadīṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning:—

الحمد لله الذي اشرف معالم السنن واعلامها واعلاها النح

The commentator in the preface says that from his youth he was very fond of learning Ḥadīṣ, which he learnt from the work of his ancestor 'Abdalḥaqq ad Dihlawī, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following:—

و بعد فيقول العبد المفتاق — سلام ابن شيخ الاسلام ابن
فخر الدين ان علم الحديث هو كلام خير الانام . . . واني قد
كنت من اول ريعاني و بدوه عنقواني كلفا ولعا في اقتناء

الواردة . . . و اقتباس غرر فوائده من كتبه المتداولة و كان
مطلع تلك السعادة في مفتاح الاستفادة — مصنفات جدي الشيخ
الاجل . . . معي السنة النبوية في المائة الحادي عشر — الاجدر
بالاتباع و احق ابو المجد الشيخ عبد الحق قدس سره الخ

The MS. breaks off with a portion of كتاب الحجّ.

In the title-page the date of composition, A.H. 1215, is expressed by the words هو الفضل الكبير. The authors of Ḥadā'iq al Ḥanafiyah and Taḍkira-i-'Ulamā-i-Hind, however, give the wrong chronogram, الفوز الكبير, which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in Ḥadā'iq al Ḥanafiyah, p. 468:—

- (1) Arabic: رسالة في اصول العديف
- (2) Arabic: كمالين حاشية تفسير جلالين
- (3) Persian: ترجمه صحيح بخاري
- (4) Persian: ترجمه شما ئل ترمذي

Written in good Naskh.

Not dated, apparently 13th century A.H.

No. 128.

fol. 89; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 6$.

المخلص لما في الموطأ من الحديث المسند

AL MULAKH_KHAS LI MÂ FÎ 'L MUWATTA'
MIN AL ḤADÎṢ AL MUSNAD.

An abstract of the Musnad Ḥadîṣ of the Muwaṭṭa' narrated through 'Abdallâh 'Adarraḥmân al Qâsim al Miṣrî (d. A.H. 191 = A.D. 806).

By Abū 'l-Ḥasan 'Alī bin Muḥammad bin Khalḥ al Ma'āfirī al Qarawī al Qābisī, ابو الحسن علي بن محمد بن خلف المعافري, القروي القابسي, who was born in Qairawān A.H. 324 = A.D. 935, and studied under Abū 'l-Ḥasan 'Alī bin Muḥammad bin Masrūr ad Dabbāga, ابو الحسن علي بن محمد بن مسرور الدباغ. In A.H. 352 = A.D. 963 he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukḥarī's al Jāmi' under Abū Zaid al Marwazī, ابو زيد المروزي. He then went to Egypt, where he studied in A.H. 357 under Ḥamza bin Muḥammad bin 'Alī bin 'Abbās Al Miṣrī, حمزة بن محمد بن علي, بن عباس المصري (d. A.H. 357 = A.D. 967), and returned to his country Qairawān, where he died in A.H. 403 = A.D. 1012. Huffāz, vol. iii., p. 279, and Nukat al Himyān fī Nukat al 'Umyān, fol. 65*, say that the author was blind and that in his compositions he was helped by his pupils and friends.

For his life and works, see Ibn Khalḥikān, vol. i., p. 339; Ḥaj. Khal., vol. vi., p. 266.

Beginning with Isnād thus:—

حدثنا السيد الشريف ذو النسيب الطاهرين نجم الدين ابو
 عمر عثمان بن الشيخ الفقيه الامام ابي علي حسن بن علي مبط
 الامام الشريف ابي بستم الفاطمي قال حدثنا شيخنا الفقيه المحدث
 العافظ ابو القاسم خلف بن عبد الملك بن بشكوال مباحا عليه—
 قال حدثنا الشيخ الفقيه ابو محمد عبد الرحمن بن محمد عتاب
 قراءة عليه— قال حدثنا الشيخ الفقيه حاتم بن محمد الطرابلسي
 قراءة عليه قال حدثنا مؤلفه الشيخ— الامام ابو الحسن علي بن
 محمد قال رضي الله عنه الحمد لله حمدا كثيرا طيبا مباركا فيه
 احمدہ علی ما نعم الخ

Abū 'l-Ḥasan in the preface says that he has dealt with the Musnad Ḥadīṣ of Muwaṭṭa' narrated with the words — حدثنا أبا — مسعنا, and omitted those Musnad Ḥadīṣ narrated with the words — بلغني — سمعت according to the names of traditionists from whom Mālik had narrated

Ḥadīṣ in Muwaṭṭa'. The names of the traditionists are arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق
س ش و ه ي

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muḥammad.

The number of Ḥadīṣ, as well as of the traditionists, are given in each chapter:—

		Ḥadīṣ.	Traditionists.
fol. 8-26 ^a	باب المصدقين	112	11
fol. 26 ^b -33 ^a	باب الالف	29	6
fol. 33	باب التاء	1	4
fol. 33 ^b	باب الجيم	5	1
fol. 34 ^a , 34 ^b	باب الحاء	7	2
fol. 34 ^b , 35 ^a	باب الخاء	6	4
fol. 35 ^a , 35 ^b	باب الدال	3	1
fol. 35 ^b , 36 ^b	باب الراء	5	1
fol. 36 ^b , 41 ^b	باب الزاء	24	3
fol. 41 ^b	باب الطاء	1	1
fol. 42 ^a , 43	باب اليم	6	5
fol. 43 ^a , 51 ^a	باب النون	73	3
fol. 51 ^a -52 ^a	باب الصاد	5	3
fol. 52 ^a	باب الضاد	1	1
fol. 52 ^a , 67 ^b	باب العين	121	17
fol. 67 ^b	باب الفاء	1	1
fol. 68 ^a , 75 ^a	باب السين	46	6
fol. 75 ^b	باب الشين	1	1

		Ḥadīṣ.	Traditionists.
fol. 75 ^b , 81 ^a	باب الهاء	36	3
fol. 81 ^a	باب الواو	1	1
fol. 81 ^a –88 ^a	باب الياء	35	7

fol. 88^a–89. Four Ḥadīṣ narrated by the three traditionists who are known by their Kunyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following works of this author are enumerated in Ḥuffāz, vol. iii., p. 297 :—

- (1) كتاب المَهْد
- (2) المنقذ من شبه التاويل
- (3) كتاب المنبه للفطن من غوائل الفتن
- (4) كتاب المناسك

Written in good Naskh.

Dated A.H. 628.

No. 129.

fol. 652; lines 21; size 12 × 8; 6½ × 4.

الجامع الصحيح

AL JÂMI‘ AṢ ṢAḤÎḤ.

A collection of Ṣaḥîḥ Ḥadīṣ. It is the first of the six canonical collections of traditions (صحاح ستة).

Author: Muḥammad bin Ismâ‘îl bin Ibrâhîm bin al Muḡfirah al Ju‘fî al Bukhârî, محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري, who was born in Bukhârâ, 13th Shawwâl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 383, very curiously gives

us to understand that the author was born in Arabia. See *Al Hady* as *Sâri*, fol. 215, and *Ikmâl*, fol. 224*, where it is distinctly said that the author was born in *Bukhârâ*, after which he was surnamed *Al Bukhârî*,
 نسب الي بخارى لانه ولد فيها يوم الجمعة لثلاث عشرة خلت من شوال,
 Mr. A. Vambéry also supports the above statement when he says that ‘*Abdallâh al Faqîh*, surnamed *Al Bukhârî*, the greatest *Muhammadian* jurisconsult, first saw the light in 194 (810) in the last-mentioned town *Bukhârâ*. (*History of Bukhârâ*, p. 68.)

At an early age *Bukhârî* lost his father, who, it is said, was a good traditionist for his time. The young *Bukhârî*, then under the care of his only brother and his mother, was sent to a *Maktab* to receive his primary education, but his love for *Ḥadîṣ*, which, according to his own statement, was divinely inspired in him, induced him to alienate himself from the *Maktab* and to place himself under the tutorship of some eminent traditionists, one of whom was *Dâkhilî*. The wonderful genius of *Bukhârî*, coupled with his sheer devotion to the study of tradition and traditionists, secured for himself, in a very short time, vast information on the subject, and it is narrated by the author himself that one day when *Dâkhilî* was giving lectures, *Bukhârî* corrected him in some *Isnâd* which *Dâkhilî* had to accept and correct his own book according to *Bukhârî*’s version :—

قال ابو جعفر محمد بن ابي حاتم الوراق قلت للبخاري كيف
 كان بدء امرك قال الهمت حفظ الحديث في المكتب و لي عشر
 سنين او اقل و خرجت من المكتب بعد العشر فبعثت اختلف
 الى الداخلي و غيره فقال يوماً فيها يقرأ علي الناس مفيان عن
 ابي الزبير عن ابراهيم فقلت له ان ابا الزبير لم يرو عن ابراهيم
 فانتهرني فقلت له ارجع الي الاصل ان كان فدخل وخرج فقال
 لي كيف يا غلام قلت هو زبير بن عدي عن ابراهيم فاخذ القلم
 مني واصلحه

(*Aṭ Ṭabaqât al Kubrá*, vol. ii., fol. 60*.)

After getting by heart the works of *Ibn al Mubârak* (*d. A.H. 181 = A.D. 797*) and *Wakî* (*d. A.H. 197 = A.D. 812*) and acquiring a complete knowledge of the theories and ideas of the اصحاب الراي (followers of opinion), *Bukhârî*, with his mother and brother, proceeded to *Mecca*. After a short time his brother *Aḥmad* and his mother returned to *Bukhârâ* where the former died shortly afterwards. *Bukhârî* stayed at *Mecca* and spent his time in the study of *Ḥadîṣ* and in making thorough enquiries

about the traditionists, and then went to Medina, where he, at the age of eighteen, composed *التاريخ الكبير* by the side of the prophet's tomb. From Medina Bukhārī, with a view of collecting more Ḥadīṣ, proceeded to distant parts of Islamic countries. It was said that once when Bukhārī came to Bagdād the traditionists of the place organised a meeting for testing Bukhārī's knowledge of Ḥadīṣ, and engaged ten experts, each with ten traditions changing their wordings and Isnād or Catena.

At first Bukhārī pleaded his ignorance, but when they had finished the reading of Ḥadīṣ he called each of them by turn and recited all the Ḥadīṣ with correct wordings and Isnāds. By this time Bukhārī had established his reputation as the greatest authority in Ḥadīṣ, and wherever he happened to pass the night, hundreds of students flocked round him, and it is said that upwards of 70,000 pupils were taught by himself his Al Jāmi'.

When Bukhārī came to Nishāpūr, Muḥammad bin Yahyā ad Duhli (d. A.H. 258 = A.D. 872) and other traditionists, being jealous of the author's reputation, spread a false report that Bukhārī had declared heterodox opinions on the subject of the creation of the Qur'ān, which created a great sensation among the public. In the meantime it so happened that Bukhārī incurred the displeasure of the Governor of Bukhārā by refusing to hold a Ḥadīṣ class which the Governor wanted to reserve specially for his sons. The Governor, taking advantage of the aforesaid false report against Bukhārī, turned the author out of Bukhārā.

Referring to this malicious report the author himself says:—

قال محمد بن اسماعيل البخاري قلت لابي عبد الله احمد بن حنبل انا رجل مبتلى — قد ابتليت ان (لا) اقول لك ولكن اقول فان انكرت شيئاً فردني عنه القرآن من اوله الى اخره كلام الله ليس منه شيء مخلوق و من قال انه مخلوق او شيء منه مخلوق فهو كافر

and again says:—

قال يا ابا عمر احفظ ما اقول لك من زعم من اهل نيسابور و قوس و الري و همدان و بغداد و كوفة و بصرة و مكة و مدينة اني قلت لفظي بالقرآن مخلوق فهو كذاب فاني لم اقله

Tabaqāt al Ḥanābilah, by Abū Ya'la, fol. 115^b.

From Bukhārā the author came to Khartank, two miles from Samarqand, where he died in A.H. 256 = A.D. 870. The author devoted

sixteen years to the composition of the present work, consisting of 7,275 traditions, which he selected from among 600,000:—

قال البخاري اخرجت هذا الكتاب من نحو مائة الف حديث و
صنفته في ست عشرة سنة الخ

At Ṭabaqât, by Subkî, vol. ii., fol. 74^a.

Mr. F. F. Arbuthnot, in his History of Arabic authors, p. 39, is surely wrong in saying that Bukhârî selected seven thousand two hundred and seventy-five of the most authentic out of *ten* thousand, all of which are regarded as being true, because, as stated above, Bukhârî himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of حديث غير صحيح as “false Ḥadîṣ”; but I should like to refer to Ibn Ṣalîh’s Muqaddimâh, fol. 3^a, who says that حديث غير صحيح does not mean “false Ḥadîṣ,” but that it simply means that in the narrative of such a Ḥadîṣ the specified conditions of Isnâd are not fulfilled:—

كذلك اذا قالوا في حديث انه غير صحيح فليس ذلك قطعاً
بانه كذب في نفس الامر اذ قد يكون صدقاً في نفس الامر واما
المراد انه لم يصح اسناده علي الشرط المذكور

Beginning:—

باب كيف كان بدء الوحي الي رسول الله صلى الله عليه و
سلم و قول الله عزوجل انا اوحينا اليك كما اوحينا الى نوح و
النبيين من بعده الخ حد ثنا الصمدي الخ

The reason for the composition of the work, as stated in Tahdîb al Asmâ', which quotes Bukhârî, is given thus:—‘That one day when Bukhârî was sitting before his *Shaiikh*, Ishâq bin Râhûye (d. A.H. 233 = A.D. 847), some of his (Bukhârî’s) friends requested him to compile a work containing a collection of Ṣaḥîḥ Ḥadîṣ. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما سبب تاليفه و تصنيفه فروينا عن ابراهيم بن معقل
النسفي قال قال البخاري كنت عند اسحق بن راهويه فقال بعض

اصحابنا لوجعتم كتابا مختصرا في الصحيح لسنن رسول الله صلى
الله عليه وسلم فوق ذلك في قلبي واخذت في جمع الكتاب
(2) رويانا بالاسناد الثابت عن البخاري انه قال رأيت النبي
صلى الله عليه وسلم كائني واقف بين يديه وبيدي مروحة
اذب عنه فسألت بعض المعبرين فقال لي انت تذب الكذب
عنه فهو الذي حملني على اخراج الجامع الصحيح

(Tahdīb al Asmā', fol. 24^b.)

Suyūṭī, in his work *Al Wasā'il ilā Ma'rifat al awā'il*, on fol. 48^a says that the work is the first of its kind on Ṣaḥīḥ Ḥadīṡ:—

اول من صنف في الصحيح المجرد البخاري ذكره ابن الصلاح

The title of the work as given by the author himself is الجامع المختصر من سنن رسول الله صلى الله عليه وسلم.

The work has been most largely commentated. See for its various commentaries Ḥāj. Khal., vol. ii., p. 512; Brock., vol. i., p. 158; and *Al Fawā'id ad Darārī*, fol. 27^a. The work has been repeatedly printed. A French translation was also published by O. Houdas and W. Marçais, Paris, 1903-1906.

For Bukhārī's life and his works see *Ṭabaqāt* by Abū Ya'la, fol. 113^a; *Ṭabaqāt al Huffāz* by Dahabī, vol. ii., p. 35; *Ṭabaqāt* by Subkī, vol. ii., fol. 57^a; *Asmā'-ar-Rijāl* by Khaṭīb Ṭabrizī, fol. 99^b; *Ikmāl fī Asmā' ar Rijāl*, fol. 225^a; *'Iqd al Mudahhab*, fol. 13^a; *Ṭabqāt ash Shāfi'iyah*, fol. 5^a; *Tuḥfat az Zaman*, fol. 27^a; *Al Fawā'id ad Darārī*; Ḥāj. Khal., vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Bukhārā*, Vambéry (A.), p. 68; Arbuthnot's *History of Arabic Authors*, p. 39; Brit. Mus. Suppl., No. 132.

This complete copy of *Al Jāmi'* is written in ordinary Nasta'liq with a frontispiece.

The following colophon, dated A.H. 775, says that the scribe (who was a good Muḥaddiṡ of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see *Ad-durar al Kāminah*, vol. i., fol. 57^a) wrote the present copy for his older son جنيد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للإمام العافظ مشتهدى اهل الحديث
ابي عبد الله محمد بن اسماعيل البخاري رضي الله تعالى عنه و
ارضاة علي يد اقل عباد الله و احوجهم الى عفو الله تعالى و

خفراله — جلال احمد بن عمر بن محمد بن عمر بن محمد ابي طالب
 البليالي ملكه الله نواصي الامالي في اربع ذي القعدة سنة خمس و
 سبعين و مبعائة تذكرة لابنه الاكبر جنيد (sic) بامثاله و رزق العمل
 بما فيه — و هو وقفه على المسلمين من طلبة العلم وقفاً لا يباع
 و لا يورث ثقل الله منه حسناً و تجاوز عن فرطه و الله
 حسبنا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و
 صلى الله علي محمد و صحبه اجمعين — رحمه الله لمن دعوى
 لكاتبه و واقفه و الحمد لله رب العالمين

The fact that the copy is written in Nasta'liq hand, which was invented by Mir 'Ali Tabrizi,* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

No. 130.

fol. 223; lines 21; size 17 × 12; 11 × 5.

The same.

A neat and beautiful copy of Al Jāmi' complete in three volumes.

VOL. I.

Beginning as usual and ending with the chapter الاستعارة للعروس
 عبد البناء.

This volume contains the first nine juz' and a portion of the tenth juz', each of which is divided into three parts by the scribe.

All of the divisional juz' are written on the margin in red ink within a gilt circle.

* Mir 'Ali Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timūr (Tamarlane) (A H 771-806), and was contemporary of Kamāl Khujandī (d. A H. 803), see Majālis al Mu'minin, vol. 1., fol. 529, Mir'at al 'Ālam, fol. 421, Mir'at-i-Āstānnumā, fol. 266.

No. 131.

fol. 242; lines 21; size 17 × 12; 11 × 5.

Vol. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

No. 132.

fol. 320; lines 21; size 17 × 12; 11 × 5.

Vol. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jāmi'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Alā'addin Shāh Husain bin Sayyid Ashraf al Husaini, the king of Bengal (A.H. 905–A.H. 927). See *Tārīkh-i-Firishṭa*, vol. ii., p. 587, and *Ṭabaqāt-i-Akbarī*, p. 526.

و الحمد لله وحده و الصلوة — علي رسوله محمد و آله و صحبه
و عترته و السلام قد حصل الفراغ من تنسيق هذا الكتاب الجامع
الصحيح البخاري بعون الله و توفيقه يوم الاربعاء المبارك —
الثاني من شهر جمادى الاولى سنة احدى عشر و تسعمائة علي
يد الفقير الخثير محمد بن يزدان بخش المعروف بخواجكي
الشرواني غفر له الله و لوالديه — و لمن دعا له بالتوبة و المغفرة
و لجميع المسلمين آمين رب العالمين — و قد هذبت هذه النسخة
الشريفة برسم خزانة السلطان الاعظم الخليفة المعظم — الذي لا يوازن
ولا يوازي و هو غني ان يباهي و اجل ان يباهي — و اعظم من
ملك البلاد — و ماس العباد شانا و اعلاهم منزلاً و مكاناً — و
انداهم راحة و بيانا — و اشجعهم جاشا و جنانا — و اقواهم ديناً
و ايماناً — و اروعهم سيفاً و مناناً و ابسطهم ملكاً و سلطاناً و

اشملهم عدلا و احسانا من شيد قواعد الدين بعد ان كادت تنهدم
 — و امتبقي حشاشة الكرم حين ارادت ان تنعدم — و رفع رايات
 المعاني اوان ما هزت الانتكاس و جدد مكارم الشريعة و قد آذنت
 بالاندراس — علاء السلطنة و الخلافة و السيادة و الدين — غياث
 الاسلام و المسلمين كهف النقلين و ظل الله في الخافقين مورد
 فرائد عوايد السني — و العوارف الهني — ابو المظفر حسين شاه
 بن سيد اشرف الحسيني خلد الله ملكه و سلطانه و اعلى امره و
 شأنه — شعر

من ام بابك لم تبرح جوارحه

تروي احاديث ما اوليت من مني

فالعين عن قررة و الكف عن صلة

و القلب عن خير و السمع عن حسن

الذي تشرف صفائح صحايف الكون بمحاسن آثاره — و شق علي
 اكسرة الدهر و قياصرة العصر شق غباره — و اوجب علي نفسه
 القدسية ان لا يحكم الا بالعدل — و جعل البرايا في ظله مستبشرين
 بنعمة من الله و فضله — شعر

فما دام جدواه يثلب كفه

فلا خلق من دعوي المكارم من حل

و ما دام في الهيجاء يهز حسامه

فلا ناب في الدنيا لليب و لا شبل

رب كما جعلت اشعة شمس معدلته رافعة لظلام الظلم عن
 كافة الانام اجعل خيام بقاءه مشدودة باوتاد الابد و اطناب اطناب
 الدوام — بجده الهاشمي القرشي محمد عليه افضل الصلوة و اكمل
 السلام — و علي اله و صحبه الكرام و عترته العظام — شعر

بقاؤك للإسلام عز مؤبد
 قدم وابق للإسلام ما ذر مشارق
 بدار السلطنة والخلافة يكداله — حرمها الله تعالى عن الآفات

Written in beautiful Naskh.

Dated Yakdalah,* the capital of Bengal, A.H. 911.

Marginal notes throughout the copy. The first volume has a sumptuously illuminated double-page 'unwân in the beginning. An index of the whole work is attached in the beginning of the first volume.

Scribe محمد بن یزدان بخش المعروف بخواجكي الشرواني

No. 133.

fol. 370; lines 18; size 12 ×

Another copy of Al Jâmi', complete in two volumes.^{rer}

VOL. I.

Beginning as usual and ending with chapter اللهم امض لاصحابي هجرتهم.

No. 134.

fol. 404; lines 18; size 12 × 9½; 9½ × 6.

VOL. II.

The continuation of the preceding copy, ending with the last Hadîş of Al Jâmi'.

The following colophon says that both the copies were written in the Jâmi' Masjid of Dihli, and twice revised and corrected by the scribe شيخ محمد بن شيخ پيرمحمد بن شيخ ابوالفتح البهرامي ثم الاله آبادي, in the presence of Shâh Waliallâh, the well-known

* Yakdalah, or Akdala, was the seat of residence of 'Alâaddin Shâh Husain, the King of Bengal (A.H. 905-927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, *ibid.*, in footnote, p. 84, says: "Akdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."

traditionist and saint of India and the author of the famous work *Ilujjat Allāh al Bāligah* (d. A.H. 1176 = A.D. 1768: See Brock., vol. ii., p. 418):—

ثم الكتاب الجامع الصحيح للإمام الحافظ مقتداي اهل الحديف ابي
عبد الله محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري
في المسجد الجامع الفيروزي علي ساحل نهر الجون في محروسة
الدهلي يوم الاربعاء سادس شعبان المعظم في سنة ١١٥٩ التاسع و
الخمسين بعد مائة و الف من الهجرة النبوية على صاحبها الف
الف صلوة و التحية — بيد احقر العباد شيخ محمد بن شيخ پير
محمد بن شيخ ابوالفتح العمري البلجرامي ثم الاله آبادي مع قرأته
من الاول الي الاخر و تصحيحه مرة بعد اخرى في خدمة قدوة علماء
الزمان و اسوة اولياء الاوان المتصف بالشيخ في قومه كالنبي في
امته و المنعوت باوليئك الذين هدا هم الله فبهذا هم اقتده
صاحب الخلق المصدي و الفيض السرمدي الشيخ ولي الله
العمري لازال ظلال نواله علينا ظليلا و سُبْحَاتِ افضاله فينا
سبيلا — و صلى الله علي محمد الذي ختم به الرسالة و علي
خلفائه الراشدين و سائر الصابة و التابعين و شيوخ المحدثين و
الحمد لله رب العالمين

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by محمد ناصح, by the order of *Shāh 'Ālam* (A.H. 1173–A.H. 1221).

بصدد الله و سبحانه تصحيح و اعراب صحيح بخاري بحكم اقدم
حضرت شاه عالم بادشاه خلد الله ملكه و سلطانه و افاض علي
العالمين برة و احسانه در سنة يكهزار و يكصد و هشتاد و چهار
هجري فقير محمد ناصح عفي الله از اول كتاب تا اخر از نسخه
مصحه باتمام رسانيد

Good Nasta'liq.

Dated A.H. 1159.

fol. 375^b-379^a. A sanad or licence for narrating Hadis dated A.H. 1159 granted by Shāh Wafīallāh to his pupil the present scribe:—

الحمد لله الذي بنعمته تتم الصالحات — و علي فضله المعول
في جميع الحالات — و اشهد ان لا اله الا الله و اشهد ان محمدا
عبده و رسوله صلى الله عليه و علي اله و صحبه و سلم اما بعد
فان اخانا في الله عز و جل الفاضل الصالح الشيخ محمد بن
شيخ پير بن الشيخ ابي الفتح العمري نسباً — البلكرامي اصلاً
و آله آبادي مولداً و منشأ قرأ علي الجامع الصحيح المسند تصنيف
الامام الحجة امير المؤمنين في الحديث ابي عبد الله محمد بن
اسماعيل البخاري رحمه الله تعالى جميعه الا فوتاً و هو من كتاب
المواقيع الى باب كيف يقبض العبد المتناع من كتاب الهبة فانه
سمع علي بقرأة خواجه محمد امين — و قرأ علي ايضاً اطرافاً من
مبائر الكتب الستة و من موطأ الامام مالك بن انس و من مسند
الفاظ ابي محمد عبد الله بن عبد الرحمن الدارمي و من مشكوة
المصابيح — فاجزت له ان يروي عني هذه الكتب كلها و كذلك
اجزت له ان يروي عني كل ماصح عنده انه من مروياتي
بشرط الرواية المعتبرة عند اهل هذا الشأن و قد اجازنا بصحيح
البخاري جميعه شيخنا ابو طاهر محمد بن ابراهيم الكردي المدني
الح . . . كتبه بيده الفقير الي رحمة الله الكريم الودود ولي الله
احمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور بن احمد
بن محمود عفي الله عنه و عنهم اجمعين و الحق و اياهم باسلافه
الصالحين العمري نسباً — الدهلوي وطناً — الاشعري عقيدة
و الصوفي طريقة — الصنفي عملاً — و الصنفي و الشافعي تدريساً

خادم التفسير و الحديث — و الفقه و العربية و الكلام الحمد لله
اولا و اخرها و باطنا ذي الجلال و الاكرام و كان ذلك يوم الثلاثاء
الثالث و العشرين من الشوال ١١٥٩ سنة

The handwriting of the above is thus verified by Shâh Waliallâh's son :—

ابن خط والد بزرگوار است بی شبه
کتبه الحقییر محمد رفیع الدین

fol. 379^b–386^a. A collection of Hadîṣ from different chapters of other canonical books.

fol. 386^a–404^a. A very rare treatise called—

الفضل المبين في المسلسل من حديث النبي الامين

by Shâh Waliallâh, containing a collection of Hadîṣ Musalsal.

Contents :—

fol. 386 ^a .	الحديث المسلسل بالاولية
fol. 387 ^a .	الحديث المسلسل بقرأة سورة الصف
fol. 387 ^b .	الحديث المسلسل بقول انا احبك فقل
fol. 388 ^a .	الحديث المسلسل بالمصافحة
fol. 388 ^b .	الحديث المسلسل بالحفاظ المتقنين في علم الحديث
fol. 389 ^b .	الحديث المسلسل بالفقهاء الصنفية
fol. 390 ^a .	الحديث المسلسل بالفقهاء الشافعية
fol. 390 ^b .	حديث مسلسل بالفقهاء المالكية
fol. 391 ^a .	حديث مسلسل بالفقهاء الحنابلة
fol. 391 ^b .	حديث مسلسل بالاشاعرة
fol. 395 ^a .	حديث مسلسل بالمكيين
fol. 395 ^b .	حديث مسلسل بالمشاركة

- fol. 396^a. حديث مسلسل بالمغاربة
 fol. 396^b. احاديث مسلسلة بائمة اهل البيت
 fol. 398^a. احاديث مسلسلة بالآباء
 fol. 399^a. اربعون حديثاً مسلسلة بالاشراف
 fol. 399^b. آحاديث مسلسلة بالمحمدين
 fol. 401^a. حديث مسلسل بالحسن
 fol. 401^b. احاديث مسلسلة بحرف العين في اول اسم كل راو
 fol. 402^a. الحديث المسلسل بالقراء
 fol. 403^a. الحديث المسلسل بالشعراء
 fol. 403^b. الحديث المسلسل بيوم العيد
 fol. 404^a. حديث مسلسل بنسبة كل راو الي شي من بلد او قبيلة

This treatise also bears a sanad dated A.H. 1160 granted by Sháh Walialláh to his pupil, شيخ محمد, the scribe.

الحمد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اخونا
 الصالح الشيخ محمد—احسن الله تعالى و اصلح حاله فاجزت له
 روايتها عني علل ان فيها بعض شيء من الغلل في ضبط الاسماء
 لا ميما في اسماء المغاربة . . .

كتب هذه السطور مؤلفها الفقير ولي الله عفي الله عنه في
 اوائل محرم سنة ١١٦٠ اخر ساعة من يوم الجمعة

No. 135.

fol. 511; lines 25; size 14 × 9; 10 × 6.

Another complete copy of Al Jāmi', beginning as usual. Illuminated frontispiece.

Written in good Naskh.

Not dated, apparently 13th century.

No. 136.

fol. 242; lines 15; size 10 × 8; 7 × 5.

An old copy of the first part of Al Jāmi', beginning with the following Isnād :—

والحمد لله و صلواته على سيدنا محمد و اله و صحبه اجمعين
 اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن
 شعيب بن ابراهيم بن اسحق السجزي الصوفي قراءة عليه و انا
 اسمع في شهور سنة اثنتين و خمسين و خمسمائة قيل له اخبركم
 جمال الاسلام ابو الحسن عبد الرحمن بن محمد بن المظفر بن معاذ
 الداودي قراءة عليه و انت تسمع ببوشنج في ذي القعدة في
 شهور سنة خمس و ستين و اربع مائة قال اخبرنا ابو محمد عبد
 الله بن احمد بن حمويه السرخسي قراءة عليه و نحن نسمع في
 صفر سنة احدى و ثمانين و ثلثمائة قال اخبرنا ابو عبد الله محمد
 بن يوسف بن مطر الفربري بفربر في سنة ست عشرة و ثلثمائة
 قال حدثنا الامام ابو عبدالله محمد بن اسماعيل بن المغيرة
 الجعفي البهاري قراءة عليه مرتين مرتين بفربر سنة ثمان و اربعين
 و مائتين و مرة اخرى ببهارى سنة اثنتين و مائتين و خمسين قال
 كيف كان بدؤ الوحي الى رسول الله صلى الله عليه و سلم الن

and ending with the chapter *احداد المرأة علي زوجها*, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1304.

Written in good *Naskh*.

Dated A.H. 778.

The colophon runs thus:—

كمل الجزء الاول بحد الله و عونہ و يتلوه في الذي يليه
الجزء الثاني بزيارة القبر و كان الفراغ منه يوم الجمعة رابع و
عشرين جمادي الاول (الاولى) من شهر سنة ثمان و مبعين و
سبعائة من الهجرة

ابراهيم بن يوسف بن علي المغربي المريني.

No. 137.

fol. 571; lines 19; size $9\frac{1}{2} \times 7$; 7×4 .

Another part of the first volume of *Al Jāmi'*; beginning as in the first copy and ending with the *قصة عكل و عرينة*. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by Jamāladdīn al Muḥaddiṣ al Ḥusaini, the author of *Rawḍat al Aḥbāb* (who died in A.H. 926 = A.D. 1520, see Rieu, p. 147), as would appear from the following note on fol. 307^b:—

بلغ التقابل و التصحيح كتبه الفقير جمال الدين المحدث
الحسيني جعله الله تعالى لعلوة ثمرة التحقيق واجدا — و صيره
في عتبة العبودية راكعا و ساجدا —

Similar notes in the hand of the said Jamāladdīn are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good *Naskh*.

No. 138.

fol. 472; lines 21; size $10 \times 7\frac{1}{4}$; $6\frac{1}{2} \times 4$.

المجلد الاول من الجامع الصحيح

Another copy of Al-Mujallad al Awwal of Al-Jāmi'; beginning as usual and ending with chapter of فضل عائشة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated A.H. 921 on the titlepage by the scribe, عبد الحق بن ابي سعيد, says that he copied out the present MS. from Jamāladdīn al Husaini's (d. A.H. 926 = A.D. 1520) copy with the marginal notes in his handwriting:—

اعلموا اخواني رحمكم الله اني انقل هذا الكتاب واصله من
نسخة كتب السيد المويد السند (sic) جمال الملة و الدين عطاء الله
علي كثير من مواضعها بلغ . . . اني اكتب ما كتب السيد
بالتغيير و ايضاً كتب علي تلك النسخة . . . حرره العبد الفقير
الى رحمة ربه الغني — المشتهر بجمال المحدث الحسيني عفي الله
عنهما و طول الله عمره — سنة احد و عشرين و تسعمائة و المرجو
من الله تعالى (sic) كتبه عبد الحق بن ابي سعيد

Written in ordinary Naskh.

عبد الحق بن ابي سعيد Scribe

No. 139.

fol. 238; lines 15; size 10×7 ; 7×5 .

Another copy of Al Jāmi' as Ṣaḥiḥ, beginning with the first Ḥadīṡ of the chapter باب اتباع الجنائز, and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the

edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:—

قال سمعت معوية بن سويد مقرر عن البراء بن عازب قال
امرنا النبي صلى الله عليه و سلم بسبع و نهانا عن سبع امرنا
باتباع الجنائز و عيادة المريض و اجابة الداعي و نصر المظلوم
و ابرار القسم ورد السلام و تسميت العاطس و نهانا عن انية الفضة
و خاتم الذهب و الحرير و الديباج و القسي و الاستبرق

The following colophon says that this copy is the second part of Al Jâmi', out of eight parts:—

آخر الجزء الثاني من اجزاء ثمانية و يتلوه في الجزء الثالث
كتاب الوكالة انشاء الله تعالى و الحمد لله وحده و صلى الله
علي سيدنا محمد خاتم النبيين و امام المرسلين و رضي الله
عن اصحاب رسول الله اجمعين آمين نسخه لنفسه اقل عباد الله
و احوجهم محمد بن علي المقرئ الشافعي الحموي الشهير
باب الشريعة بصاة المحروسة غفر الله له و لوالديه و لجميع
المسلمين بنده و كرمه— انه ارحم الراحمين بتاريخ نهار الجمعة
ثامع عشري شهر جمادي الاخرى من شهر سنة ثلاث و سبعين
و ثمان مائه

Written in good Naskh.

Dated A.H. 873.

محمد بن علي المقرئ الشافعي الحموي المعروف بابا
بن الشريعة

No. 140.

fol. 543; lines 20; size 10 × 7; 7 × 5.

Another old copy of Al Jâmi' as Ṣaḥiḥ.

This part begins with the chapter اتباع النساء الجنائز and

ends with a portion of Tafsîr مسورة بقره, corresponding with p. 168, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. foll. 1-62, 141-230, and 247-380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate Hādīṣ from this work and other sources.

Some of them are as follows:—

I.

Sanad, dated A.H. 918 on fol. 543^a, granted by ‘Abdalḥaqq bin Muḥammad as Sanbâtî ash Shâfi‘î, عبد الحق بن محمد السنباطي, الشافعي, to his pupil Shamsaddîn Muḥammad bin Shaikh Nûraddîn, شمس الدين بن شيخ نورالدين.

الصد لله فقد قرأ علي هذا الجزء وقبله من الآخر الي هنا
الفاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و
أجزته بذلك وجميع ما يجوزلي روايته وكان ذلك في سنة ثمانى
عشرة وتسعمائة

كتبه عبد الحق بن محمد السنباطي الشافعي

This ‘Abdalḥaqq, who received a sanad for narrating Hādīṣ from Ibn Hajar al ‘Asqalânî (d. A.H. 852 = A.D. 1449), was born in Sanbât in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nûr as-Sâfir, fol. 77^a.

II.

Dated A.H. 904 ‘Uṣmân bin Muḥamad bin ‘Uṣmân ad Diyamî, عثمان بن محمد بن عثمان, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nûr as Sâfir, fol. 46^b, and, like the former, received a sanad from Ibn Hajar and granted one to his pupil Barakât bin ‘Abdarrahmân bin ‘Alî bin Idris-al Ḥanbalî, البركات بن عبد الرحمن بن علي بن إدريس الحنبلي,

الصد لله و سلام علي عباده الذين اصطفى اما بعد فقد قرأ
علي جميع هذا الجزء و ما قبله الشيخ (sic) الدين بركات بن عبد
الرحمن بن علي بن إدريس الحنبلي . . . نفع الله له في مجالس
آخر ما بعد الخميس ثاني عشري ربيع الاول سنة اربع و تسعمائة

و اجزت له ان يروي عني جميعه و جميع ما اروي لبشره كتب
عثمان بن محمد بن عثمان الديلمي الشافعي حامدا ومصليا

III.

By Muḥammad bin Aḥmad an Najjār to his son Abul Yamān:—

قرأ و ما قبلها الولد العزيز ابو اليمن بارك الله و اجزت له
ذلك و ما يجوز لي روايته — محمد بن احمد النجار

IV.

By same Muḥammad to his other son Muḥammad bin Muḥammad bin Aḥmad an Najjār:—

قرأ الولد الفاضل ابو (sic) السمي محمد بن احمد هذا الجزأ و
ما قبله و اجزت له رواية ذلك و جميع ما يجوز لي روايته — محمد
بن احمد النجار

No. 141.

fol. 518; lines 19; size 10 × 7; 7 × 5.

This copy is a continuation of the preceding MS. ending with the last chapter of Al Jāmi'. fol. 1-25 and 170-301 are supplied in a later hand.

This copy and the preceding are written in same hand, a good Naskh.

Dated A.H. 792.

The colophon runs thus:—

تم و كمل صحح البخاري بمحمد الله و عونه و حسن توفيقه و
صلواته علي سيدنا محمد و علي اله و اصحابه و مسلم شرف و كرم
و كان الفراغ من نسخه من نهار الاحد ثالث عشري ربيع الاخر من
شهور سنة اثنين و تسعين و سبعمائة

كتبه العبد الفقير الراجي عفو ربه القدير — علي بن محمد
بن احمد بن يوسف بن اسماعيل النوبختي الكاتب الشافعي

علي بن محمد بن احمد بن يوسف بن اسماعيل
النقابي الكاتب

No. 142.

fol. 225; lines 13; size 11 × 7; 7 × 5.

Another old copy of *Al Jāmi'*, beginning with *Kitāb al Kusūf*, باب الكسوف, and ending with the chapter of *Mu'takif*, كتاب المعتكف, corresponding with pp. 133-262, vol. I. and pp. 1-25, vol. II. of *Egypt* edition, dated A.H. 1304.

At the end of this MS. is a sanad granted by موسى بن الحسين بن محمد بن علي بن أبي الرجال بن عبد الله البيهقي, Mūsā bin Ḥusain bin 'Alī, on the authority of the sanad which he received from Shamsaddin 'Alī 'Abdallāh Muḥammad al Ba'li (d. A.H. 793 = A.D. 1391: see *As Sulḥab al Wābilah*, fol. 266) to his pupil, محمد بن علي بن احمد المصري الصوفي الشافعي, the scribe of the present copy:—

الحمد لله رب العالمين قرأ علي هذا الجزء وانا انظر في اصل صحيح — الاخ في الله تعالى زين الدين ابو عبد الله محمد بن علي بن احمد الشافعي الصوفي المصري اعزه الله تعالى وهو كاتب هذا الجزء قراءة صحيحة معربة متقنة بحق سماعي علي شيخنا الامام العلامة شمس الدين أبي عبد الله محمد بن اليونانية تبعده الله تعالى برحمته بحق سماعه من الشيخ شهاب الدين احمد الحجار المعروف بابن الشحنة قال اخبرنا الشيخ مراح الدين الزبيدي قال اخبرنا ابو الوقت بسنده المكتب في اول الجزء الاول — من هذا الكتاب فاجزته به و كان فراغ قراءته من هذا الجزء في مجالس اخرها سادس عشري شهر شوال سنة اثنين و ثلاثين و ثمان مائة احسن الله خاتمتها بخير و عافية

كتبه موسى بن الحسين بن محمد بن علي بن محمد بن
أبي الرجال احمد بن عبد الله اليوناني، عفي الله عنه

This Māsā, who, according to the author of Muʿjam Ibn Fahd, is a descendant of 'Alī, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Muʿjam Ibn Fahd, fol. 320^a; As Suḥab al Wābilah, the continuation of Ḥāfiẓ Ibn Rajab's Ṭabaqāt al Hanābilah, fol. 312.

It is said in this sanad that Muḥammad bin 'Alī bin Aḥmad, al Miṣrī ash Shāfi'ī as Ṣūfi, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good Naskḥ.

The colophon runs thus:—

آخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب
 البيوع ان شاء الله تعالى
 على يد الفقير محمد بن علي بن احمد الشافعي الصوفي
 المصري عفي الله عنه— و حسبنا الله و نعم الوكيل و صلى
 الله علي سيدنا محمد و آله و صحبه و سلم تسليماً

No. 143.

fol. 233 ; lines 13 ; size 11 × 7 ; 7 × 5.

This copy is a continuation of the preceding MS. beginning with the Kitāb al Buyūʿ, كتاب البيوع, and ends with chapter Daʿwat al Yahūdī wan Naṣrānī, باب دعوة اليهودي و النصراني, corresponding with pp. 25–230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

نجز الجزء الثالث بسم الله و عونه يتلوه ان شاء الله تعالى
 في اول الجزء الرابع باب دعاء النبي صلى الله عليه و سلم الى
 الاسلام

No. 144.

fol. 530 ; lines 15 ; size 9 × 7 ; 6 × 4.

Another copy of Al Jami', beginning with the chapter, مناقب علي, باب الاكل عما يليه, (ابن) ابني طالب, corresponding with p. 206, Vol. II. to p. 205, Vol. III.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارص السرهندي الصديقي

No. 145.

fol. 540 ; lines 15 ; size 9 × 7 ; 6 × 4.

This volume is a continuation of the preceding copy, written by same scribe and ending with the last Hadis of Al Jami'.

The colophon runs thus:—

الحمد لله رب العالمين و السلام على سيد المرسلين محمد
و اله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للامام
الحافظ المثندي ابي عبد الله محمد بن اسماعيل رضي الله
تعالى عنه

و صلى الله على سيدنا محمد و اله و صحبه وسلم
حرره محمد زمان ابن (بن) محمد فارص السرهندي
الصديقي غفرله
ولوالمديه

No. 146.

fol. 217; lines 23; size 11 × 9; 7 × 6.

Another copy of Al Jāmi', containing the last five parts.

Part 26 on fol. 1^b, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكثرون هم المثلون

corresponding with pp. 56–85, Vol. IV of the Egypt edition.

Part 27 on fol. 33^b, beginning with the chapter—

قول النبي صلى الله عليه وسلم ما اعب ان لي مثل احد ذهباً

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

corresponding with pp. 85–116, Vol. IV.

Part 28 on fol. 122^b, beginning with the chapter—

ميراث الاغوات مع البنات

and ending with the chapter—

الامن و ذهاب الروح في المنام

corresponding with pp. 116–151, Vol. IV.

Part 29 on fol. 122^b, beginning with the chapter—

الاخذ علي اليمين في النوم

and ending with the chapter—

اثم من دعي الى ضلالة الن

corresponding with pp. 151–184, Vol. IV.

Part 30, on fol. 167^b, beginning with the chapter—

ما ذكر النبي صلى الله عليه وسلم وحض على اتفاق اهل العلم

and ending with the last chapter.

The colophon runs thus :-

كمل نسخ البخاري في يوم الاثنين في سابع عشر ذي الحجة
من شهر سنة سبع و ستين و ثمانمائة من الهجرة النبوية على
صاحبها افضل الصلوة و السلام على يد العبد الفقير المعترف
بالتقصير محمد بن محمد بن يوسف الاعتلاني الشافعي غفر له
الله و لوالديه الخ

Written in ordinary Naskh.

Dated A.H. 867.

Scribe محمد بن محمد بن يوسف بن علي الاعتلاني الشافعي

No. 147.

fol. 201; lines 19; size 10 × 7; 8 × 5.

The last part (styled here الجزء السادس) of Al Jâmi', beginning with باب الحب في الله.

It would appear from the colophon that this is the last of the six juz' into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty juz', and belonged to Nāṣiriyyah Madrasah of Egypt, which was founded by 'Âdil, king of Egypt (A.H. 694-696 = A.D. 1294-1296), and completed in A.H. 703 by Nāṣiraddīn Muḥammad (A.H. 698-708 = A.D. 1298-1308). See *Ilusn al Muḥâḍarah* by Suyûṭî, fol. 377^a.

تم الجزء السادس من كتاب البخاري من تجزئة ستة وهي من
اصل نسخة مدرسة الناصرية من تجزئة ثلاثين وهي من خمسة اجزاء
من الاصل بحمد الله و حسن توفيقه في نهار الاثنين ثامن عشر
ربيع الاول سنة سبع و ثلاثين و ثمانمائة على يد اضعف عباد الله
واعوجهم اليه ابو (اي) الحياة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddīn al Bahwatī in the presence of Yūnus al Qāhiri and Ibn Hajar al 'Asqalānī (d. A.H. 852 = A.D. 1449).

الحمد لله بلغ الشيخ بدر الدين البهوتي قراءة عليّ من أول
 الصباح إلى آخره في مجالس آخرها يوم الجمعة مابيع شهر
 شعبان سنة ثلاث و خمسين و ثمانمائة — قال ذلك يونس
 الطاهري ثم بلغ قراءة عليّ — ابن حجر —

Written in good Naskh.

Dated A.H. 837.

Scribe أبو الحياة أحمد بن محمد المصري

No. 148.

fol. 107 ; lines 11 ; size 8 × 6 ; 6 × 5.

الجزء التاسع و العشرين

Another copy of Al Jāmi', containing the 29th part, beginning with the chapter—

قول النبي صلى الله عليه وسلم مسترون بعدي امورا تنكرونها

and ending with the chapter—

اثم من دعي إلى صلاة اومن سنة منية

The following note, at the end of this copy, says that the present copy was once compared with a reliable copy by Muhammad bin al Kurki, an eminent traditionist of Damascus, who, according to Suhab al Wabīlāh, fol. 229*, died in A.H. 851 = A.D. 1447:—

الله احمد — بلغ مقابلة باصل معتمد محرر فصح انشاء الله تعالى
 محمد بن الكركي

The colophon runs thus:—

آخر الجزء التاسع و العشرين من تجزية ثلاثين و يتلوه انشاء

الله تعالى في الجزء الثلاثين — باب ما ذكر النبي صلى الله عليه
وسلم وعض على انفاق اهل العلم

No. 149.

fol. 105; lines 11; size 8×6 ; 6×5 .

الجزء الثلاثين

The 30th part of *Al Jāmi'*, the continuation of the preceding copy and ending with the last chapter of *Bukhārī*.

It bears on the title page a *Waqf Nāma*, or deed of trust, dated A.H. 817, in which it is said that *Fakhraddin*, a *Wazir* of Egypt (A.H. 816-820: see *Husn al Muhâdrah*, fol. 368*), gave this MS. for public use, in *Jāmi' Umawī* in *Damascus*.

Both the copies are written in good *Naskh* in same hand.

Not dated, apparently 8th century A.H.

Scribe اسماعيل بن قاسم الحنفي

No. 150.

fol. 297; lines 20; size 8×6 ; $6\frac{1}{2} \times 5$.

اعلام الحديث في شرح ومعاني
كتاب الجامع الصحيح

I'LÂM AL ḤADÎṢ FÎ SHARḤI MA'ÂNÎ AL
KITÂB AL JÂMI' AṢ ṢAḤÎḤ.

Also called by Ibn *Khallikân* and *Hâj. Khāl.* 'I'lâm as *Sunan*,' and by *Qaḍî 'Shalibah*,' and *Broek.* 'I'lâm al *Bukhārī*.'

A commentary on difficult traditions in Bukhārī, with occasional discussion on the various opinions of the four Imāms.

By Abū Sulaimān Ḥamad (wrongly called Aḥmad by Ṣaʿalibi, as pointed out by Duhabi and Subkī—

وهم أبو منصور الثعالبي في اليتيمة حيث سماه أحمد بن محمد
Tabaqāt al Ḥuffāz, vol. iii., p. 223.

ذكره أبو منصور الثعالبي في اليتيمة وسماه أحمد وهو غلط

Tabaqāt as Subkī, vol. iii., fol. 19^a) bin Muḥammad bin Ibrāhīm al Khaṭṭābī al Bustī. This eminent author, who was born in A.H. 319 = A.D. 931, studied jurisprudence under أبو بكر الثفال الشاشي (d. A.H. 336 = A.D. 947) and قاضي أبو علي ابن هريرة (d. A.H. 340 = A.D. 951), and learnt Ḥadīṣ from محمد بن محمد البصري ابن الأعرابي (d. A.H. 340 = A.D. 951) in Mecca, and from محمد بن يعقوب بن يوسف (d. A.H. 346 = A.D. 957). He also visited Bīṣṭā, Bagdād, Irāq, and other places to learn Ḥadīṣ, and became so skilled in tradition that other subsequent traditionists, such as أبو عبد الله محمد بن عبد الله المعروف بابن البيع (d. 405 = A.D. 1017); أبو حامد أحمد بن أبي طاهر محمد بن (d. A.H. 401 = A.D. 1010); أحمد الاسفرائيني (d. A.H. 406 = A.D. 1015) and others, narrated Ḥadīṣ from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:—

كلمة و انما حاملة تركيبها ايجابا و نفياً ولو ان رجلاً غسل
اعضائه تبردا او تنظفا او تعلما للغير او انغمس لتعلم مسباحة لما
كانت طهارة و لا عبادة و قوله انما لكل امرئ يفيد معني خاصا
غير الاول النح

On fol. 62^b the commentator says that in his Maʿālim as Sunan (a commentary on Sunan Abu Dāʿūd) he wrongly interpreted the meaning of some Ḥadīṣ, which he corrects here thus:—

فقال من صلى قائما فهو افضل و من صلى قاعدا فله نصف
اجر القيام و من صلى قائما فله نصف اجر القاعد كما ناولناه

في المعالم علي ان المراد به صلوة التطوع اذ الفرض قاعدا مع القدرة على القيام لا يجوز فضلا ان يكون له نصف اجر القائم و عليه تأوله ابو عبيد و غيره فرايت حين و جدت هذا الحديث من روايه البخاري انه انما اراد به المريض المفترض الذي لو تكلف القيام لامكنه

Beside the three works mentioned by Brock., vol. i., p. 165, the following works of the commentator, enumerated by Dahabî Subkî and Ibn Khallikân :—

- (1) شرح اسماء السنن
- (2) كتاب العزلة
- (3) كتاب الشجاج
- (4) الغنية عن الكلام
- (5) كتاب شان الدعاء

One of his works, entitled كتاب السراج, mentioned by the commentator himself on fol. 7^b, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Ḥadîṣ he has generally commented in concise form, but that some he has felt obliged to deal with at greater length :—

هذا منتهى المثال فيما تيسر من تفسير احاديث الجامع الصحيح
وقد اغتصرنا الكلام في عامتها الا في مواضع لم نجد في اشباع
القول بدا لا شكالها و غموض معانيها الخ

Kirmânî, in his commentary on Bukhârî (see No. 153), refers to this work on fol. 2^a, and remarks that the present work is not a commentary (شرح) on Bukhârî's Al Jâmi', but only a note on the work :—

و كتاب الشيخ العلامة ابي سليمان احمد (حمد) بن محمد بن
ابراهيم الخطابي شكر الله مساعيه — فيه نكت متفرقات و لطائف
على سبيل الطفرات ليس لما هولفظ الشرح موضوع له

For the commentator's life and work see: *Ṭabaqāt al Ḥuffāz*, vol. iii., p. 223; *Ṭabaqāt as Subkī*, vol. iii., fol. 19^a; *Ibn Khallikān*, vol. i., p. 161; *Aṭ Ṭabaqāt* by *Isnawī*, fol. 175^a; *Ṭabaqāt ash Shāfi'iyah* by *Ibn Mulaqqīn*, fol. 30^a; *Aṭ Ṭabaqāt* by *Qāḍī Shāhbah*, fol. 19^a; *Hāj. Khal.*, vol. ii, p. 521, and *Brock.*, vol. i., p. 165.

The work seems to be rare; *Brock.*, vol. i., p. 159, mentions only one MS. in A.S. 687.

The colophon, dated 1133, runs thus:—

آخر كتاب اعلام الحديث في شرح معاني كتاب الجامع الصحيح
لابي عبد الله البخاري و تفسير غريبه و ايضاح مشكله تصنيف الامام
ابي سليمان حمد بن محمد الخطابي رحمه الله تعالى و كان الفراغ
من تمام هذا الكتاب المفيد يوم الاثنين رابع جمادي الاولى من
شهور ١١٣٣
سنة

Written in ordinary Naskh.

Dated A.H. 1133.

Scribe محمد بن المرحوم الشيخ سليمان بن احمد

No. 151.

fol. 109; lines 13; size 8 × 5½; 6 × 4½.

شواهد التوضيح و التصحيح لمشكلات
الجامع الصحيح

SHAWÂHID AT TAUDÎH WAT TAŞHÎH LI MUSHKILÂT AL JÂMI‘ AŞ ŞAHÎH.

A grammatical commentary on *Bukhārī*, dealing with the parsing of difficult Ḥadīṣ.

By Jamâladdīn Muḥammad bin ‘Abdallāh bin Mālik aṭ Ṭā’i al Jaīyānī, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in Damascus, A.H. 600 = A.D. 1203, and studied under

'Alamaddin as Sakhlāwī (*d.* A.H. 643 = A.D. 1245). He travelled over Syria, Ḥalab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qir'at, and lexicography, in which he was unanimously admitted an authority. Jamāladdin was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maktūm Tajaddīn (*d.* A.H. 794) in one of his poems enumerates twenty-eight works of this eminent author,

فجعلتها عشرون تلو ثمانيا
فدونكها نسخاً وحفظاً ليسهل

See Buġyat al Wu'āt, fol. 38^a. Jamāladdin died in A.H. 672 = A.D. 1273.

Beginning:—

حامد الله رب العالمين و مصلّيّاً على محمد سيد المرسلين و
على اله و اصحابه الطيبين الطاهرين هذا كتاب سميته بشواهد
التوضيح والتصحيح لمشكلات الجامع الصحيح

The work has been lithographed in Mujtabā'i Press, Dihli, in A.D. 1911. For other copy comp. Escur., 141.

For his life and other works see: Mirāt al Janān, fol. 417^a; Aṭṭabaqāt by Isnāwī, fol. 447^a; Buġyat al Wu'āt, fol. 37^b; Brock., vol. i., p. 298.

A note dated A.H. 808 on the margin of fol. 106^a says that the present copy was compared by Ibrāhīm bin 'Abdallāh:—

بلغ مقابلة على حسب الا مكان فصح انشاء الله تعالى ابراهيم
بن عبد الله . . . سنة ثمان و ثمانمائة

Another note, dated A.H. 1034 on the margin of the same folio, says that this copy was once read through by Madyan bin 'Abdarrahmān al Miṣri, who, according to *Khulāṣat al Aṣar*, was an eminent scholar and physician of Egypt, and who composed several works, namely:—

- (1) ريعان الشباب في مراتب الاداب
- (2) ريعان الالباب
- (3) قاموس الاطباء في المفردات

and was still alive in A.H. 1044 = A.D. 1731:—

طالعه مترحما على مؤلفه العبد الفقير مدين الطيب بدار
الشفاء بمصر سنة ١٠٣٣

Written in good Naskh.
Colophon dated A.H. 691.

كتبه لنفسه . . . احمد بن ابراهيم بن محمد بن ادريس بن بابا
جوك بن شعبان عفي الله عنه . . . و وافق الفراغ من كتابته بعد
الاربعاء وتسع عشرة خلت من شهر ربيع الاخر سنة احدى و
تسعين و مئة

The scribe Aḥmad bin Ibrāhīm bin Muḥammad bin Idrīs bin Babājūk bin Shābān was a Qāḍī of Shirāz, and died in A.H. 725 = A.D. 1324. See *Ad Durar al Kāminah*, fol. 72^b, vol. i.

No. 152.

fol. 5; lines 14; size 10 × 7; 7 × 5.

A prayer and an index to Bukhārī's *Al Jāmi'*.

This is a prayer which Abū 'l-Ḥaiṣam Muḥammad bin Makkī bin Muḥammad al Kushmaihani (d. A.H. 389 = A.D. 998) used to read after finishing Bukhārī, and which he dictated to his pupil, Abu Darr 'Abd bin Aḥmad al Harawī (d. A.H. 434 = A.D. 1042), as would appear from the following heading:--

الدعاء الذي كان ابو الهيثم رضي الله تعالى عنه يختم به
الكتاب قال الشيخ الحافظ ابو ذر عبد بن احمد الهروي رضي الله
تعالى عنه املئ علينا الشيخ ابو الهيثم عند ختمه الكتاب الصحيح
لمحمد بن اسماعيل البخاري رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بذنبه و مستانس بربه الخ

fol. 2^a. Contains the numbers of the books, كتب, of Al Jāmi' which are not narrated through Abū Darr, as we learn from the following heading:—

ذكر عدد الكتب التي يشتمل عليها الجامع من غير رواية ابو ذر

fol. 2^b. The number of chapters of Al-Jāmi'.

fol. 3-5. The numbers of Ḥadīṣ in each book of Al Jāmi' which are narrated through Abū Darr.

The colophon runs thus:—

كمل جمع الديوان بحمد الله و حسن توفيقه و عونه و بركته و
منه و ذلك خمسة مضين من شهر جمادي الاول (الاولي) الذي
من سنة احدى عشر و مبعائة

From the words كمل جمع الديوان, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Naskh.

Dated A.H. 711.

No. 153.

fol. 369; lines 29; size 11 × 8; 8 × 5.

الكواكب الداراي في شرح البخاري

AL KAWÂKIB AD DARÂÎ FÎ

SHARḤI AL BUKḤÂRÎ.

A commentary on Bukhārī in two volumes.

Vol. I.

By Muḥammad bin Yūsuf bin 'Alī al Kirmānī, محمد بن يوسف، who was born in Kirmān A.H. 719 = A.D. 1319, but as later on he settled in Bagdād he is called Bagdādī.

He studied under his father and other eminent scholars of Kirmân. In search of knowledge he travelled to distant countries, such as Shirâz, Mecca, Egypt and Bagdâd, and in the first-named place he read under Qâdî 'Aḍud addîn (*d. A.H. 756 = A.D. 1355*) all his compositions which Kirmânî finished in twelve years, and according to his own statement in the preface he studied al Jâmi' under Naṣîraddîn Muḥammad bin al Qâsim (*d. A.H. 761 = A.D. 1360*) in Jâmi' Azhar in Egypt, and under Abû 'l Ḥasan 'Alî bin Yûsuf az Zarnadî (*d. A.H. 758 = A.D. 1357*) and Muḥammad bin Aḥmad bin 'Abdallâh bin 'Abdal Mu'î (*d. A.H. 776 = A.D. 1374*) in Mecca.

Kirmânî died in A.H. 786 = A.D. 1384.

Beginning thus:—

الحمد لله الذي انعم علينا بجلال النعم واعظمها ودقائقها
هولعة الاسلام

and ending with the chapter—

السلم

In the preface the commentator says that as the three commentaries on Bukhârî, written by Ibn Baṭṭâl, Khattâbî and Muḡlaṭâ'î at Turkî, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jâmi', with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in Bukhârî, and quotes the following authorities as his basis:—

اسماء. حفاظ صحيح البخاري. A work on the notices of the traditions of Bukhârî by Abû Naṣar Aḥmad bin al Ḥusain al Bukhârî al Kalabâdî (*d. A.H. 389 = A.D. 998*).

تثويد المہمل. By Abu 'Alî al Ḥusain al Ḡassânî (*d. A.H. 498 = A.D. 1104*).

كتاب الاكمال. By 'Alî bin Hibatullâh bin 'Alî, commonly called Ibn Mâkûla (*d. c. A.H. 490 = c. A.D. 1096*).

جامع الاصول. By Abû Sa'âdât Ibn Aṣîr (*d. A.H. 606 = A.D. 1209*).

The preface concludes with a short account of Bukhârî's life.

Ibn Ḥajar ridiculously remarks that one of the three commentaries on Bukhârî condemned by Kirmânî in the preface of present work is Quṭbaddîn al Ḥalabî's (*d. A.H. 735 = A.D. 1335*) commentary:—

و قد عاب في خطبته على شرح ابن بطل ثم علي شرح
القطب الحلبي و شرح مغلطائي

See *Ad Durar al Kâminâh*, vol. ii., fol. 565, while in the preface of the present copy Kirmânî distinctly names the three following commentaries on *Bukhârî* and does not refer at all to *Ḥalabî*'s commentary, as would appear from the following:—

كتاب الامام ابي الحسن بن علي بن خلف المالكي المغربي
المعروف بابن البطل انما هو غالباً في فقه الامام مالك رضي
الله تعالى عنه من غير تعرض لما هو الكتاب مصنوع له — و كتاب
الشيخ العلامة ابي سليمان احمد (احمد) بن محمد بن ابراهيم
الخطابي شكر الله مساعيه فيه نكت متفرقات و لطائف علي سبيل
الطفرات و ليس لما هو لفظ الشرح موضوع له — و اما الذي الفه
العلم المشهور المغلطائي التركي المصري وهو (فهو) بكتب تنميم
الاطراف اشبه و بصحف تصحيح التعليقات امثل — كانه من
اخلائه عن مقاصد الكتاب على ضمان — و من شرح الفاظه و
توضيح معانيه على امان

fol. 1-130 are supplied in a later hand.

The following note on the title-page says that the MS. was purchased in A.H. 1190 by 'Abdalbasit bin Maulawi Rustam 'Ali bin Mullâ Asgar 'Ali al Qinnawjî, an eminent traditionist of Qinnawj, who, according to *Ithâf an Nubalâ*, p. 309, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

المالك هو الله تعالى لكنه سبحانه فضله اعطى التصرف بالشراء
لعبده الضعيف عبد الباسط بن مولوي رستمعلي بن مولوي اصغر
علي القنوجي غفر له و لوالديه ببركة ما في هذا الباب — و كان
و قت الضحى في التاريخ التاسع عشر من شوال ١١٩٠ سنة الف و
مائة و تسعين من هجرة النبي صلي الله عليه و سلم —

For the present work comp. Goth., 592-4; Bodl., i., 90-1; Escur., 1546; Alger, 442-4; Raḡib, 595-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Ilâj. *Khal.*, vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see *Ad Durar al Kâminah*, fol. 565.

No. 154.

fol 354; lines 29; size $11\frac{1}{2} \times 8$; 8×5 .

Vol. II.

The second volume of the preceding work, beginning with the chapter *الكفيل في السلم* and ending with the last chapter of *Bukhârî*.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good *Naskh*.

Dated Mecca, A.H. 943.

وفق الله سبحانه و تعالى الكريم المنان القديم الا حسان
لنسخ هذا الكتاب الشريف ببلد الله المطهر المنيف و وافق ختمه
المبارك (sic) . . . الكعبة الشريفة شرفها الله تعالى و رفع قد رها
مقابل للركن اليماني . . . ذلك في يوم الا ثنين الحادي عشر من
شهر رجب الفرد سنة ثلاثة واربعين و تسعمائة من الهجرة النبوية
عليه افضل الصلوة و السلام . . . كاتبه الفقير الحقير المعترف
بالزلل والتقصير السائل من الله العفو و العافية و الرضى ابراهيم
بن محمد بن المرتضى اليميني

Scribe ابراهيم بن محمد بن المرتضى اليميني

No. 155.

fol. 480; lines 27; size $11\frac{1}{2} \times 7$; 8×5 .

Another copy of *Al Kawākib ad Darārī*, beginning as in copy No. 153, and ending with the chapter of *اعتكاف المستعاضة*, corresponding with fol. 354 of copy No. 153.

Written in ordinary *Naskh*.

Not dated, apparently 11th century A.H.

No. 156.

fol. 477; lines 21; size $10 \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من الكواكب الداراي

Vol. II. of the preceding commentary, beginning with *كتاب الجمعة* and ending with chapter *اسلام سلمان الفارسي*.

The colophon runs thus:—

انتهى الجزء الثاني من الكواكب الداراي شرح البخاري تأليف
الامام العلامة شمس الدين الكرمانى و يتلوه في اول الثالث كتاب
المغازي

No. 157.

fol. 430; lines 21; size $11 \times 6\frac{1}{2}$; 8×4 .

الجزء الثالث من الكواكب الداراي

Vol. III.

Continuation of the preceding copy, ending with last chapter of *Bukhārī*.

Both the volumes are written in good *Naskh*. Not dated, apparently 11th century A.H.

No. 158.

fol. 189; lines 24; size 11 × 7; 8 × 4 $\frac{3}{4}$.

التنقيح لالفاظ الجامع الصحيح

AT TANQÎḤ LI ALFÂẒI-AL JÂMI'
AṢ ṢAḤÎḤ.A commentary on Bukhârî's work *Al Jâmi'*.

By Badraddîn Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî az Zarkashî, عبد الله التركي، who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamâladdîn al Isnâwî (d. A.H. 772 = A.D. 1390) and Sirajaddîn al Balqinî (d. A.H. 805 = A.D. 1403). He travelled in Damascus and Ḥalab, where he attended the lectures of Ibn Kaṣîr and 'Adra'î (d. A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashî devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed *Shâikh* of the monastery of Karîmaddîn, in Qarâfah, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الصد لله على ما عم بالانعام و خص بالبيان و الافهام و
الصلوة و السلام على سيدنا خير الانام المبعوث بعوامع
الكلام النج

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhârî and those traditionists whose names are likely to be confounded with others.

According to al 'Asqalânî the present work is only an abridgement of Zarkashî's draft of a commentary on Bukhârî, a portion of which the said 'Asqalânî declares to have seen.

و شرع في شرح البخاري فتركه مسودة و قثت على بعضها و
ولخص منه التنقيح

See Ad Dur al Kāminah, fol. 263. For the other copies compare Berlin, 1195-8; Paris, 696; Ref. 343; Br. Mus., No. 181; A.S., 682. For the author's other works and life see Ad Dur al Kāminah, vol. ii, fol. 262; *Ṭabaqāt ash* Shāfi'iyah, Qāḍi Shahrabāh, fol. 175^b; Brock., vol. ii, p. 91.

Written in ordinary Naskh. Not dated.

No. 159.

fol. 261; lines 32; size $11 \times 7\frac{1}{2}$; 8×5 .

الهدى الساري مقدمة فتم الباري

AL HADÎ AS SÂRÎ MUQADDIMAT-U-
FATH AL BÂRÎ.

A long and detailed Muqaddimah to the popular commentary *Fath al Bari* (see below), containing the preliminary principles of the work and a detailed account of Bukhārī's life.

Author:—Ibn Hajar al 'Asqalāni, the well-known traditionist and scholar of his age, whose full name is Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Maḥmūd bin Aḥmad bin Aḥmad al 'Asqalāni al Miṣri **أحمد بن علي بن محمد بن علي بن محمود بن أحمد بن أحمد الأسقلاني المصري الشافعي**, commonly called **أحمد بن علي بن محمد بن علي بن محمود بن أحمد بن أحمد الأسقلاني المصري الشافعي**, who, according to his own statement in *Raf' al Ifr*, fol. 34^r, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to 'Asqalān. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of **زكي الدين أبو بكر بن نور الدين علي الخروبي** (d. A.H. 787 = A.D. 1385), a big merchant of Egypt, who admitted Ibn Hajar in the sixth year of his age to a local maktab. When nine years of age Ibn Hajar learnt the Qur'ān by heart, while only two years after he could correctly and fluently recite as Imām in the Tarāwīḥ prayers in Ramaḍān. In the same year Ibn Hajar proceeded to Mecca in the company of Zakiaddin, and there he joined the Ḥadīṣ class under **بو عثيف الدين عبد الله النيسابوري** (d. A.H. 790 = A.D. 1388), from whom he took lessons on the *Ṣaḥīḥ al Bukhārī*. After returning from Mecca in A.H. 786 he lost his patron

Zakiaddin in A.H. 787 = A.D. 1385 (see *Ad Durar al Kâminah*, fol. 280, vol. i.), after which he was placed under the supervision of شمس الدين محمد بن علي بن محمد بن عمر بن أبي بكر بن العطار البصري.

Ibn Hajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Hādīṣ under محب الدين محمد بن محمد بن محمود زين الدين. ابن الشحنة (d. A.H. 815 = A.D. 1412) and other eminent traditionists. It was in A.H. 792 that Ibn Hajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Hādīṣ from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated مجد الدين الشيرازي, the well-known author of *Al Qāmus*, who presented a copy of the work to Ibn Hajar. He then came to Cairo, and again left the place for Syria where he learnt Hādīṣ in different towns and villages of the province.

Ibn Hajar at first received the sanad, for narrating Hādīṣ from Sirajaddin al Balqīnī (d. A.H. 805 = A.D. 1402), and then from Hādīṣ Zainaddin al 'Irāqī, who died in A.H. 806 = A.D. 1404, and whose lectures on Hādīṣ the author attended for not less than ten years.

It was in A.H. 808 that Ibn Hajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Hādīṣ in Jamāliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the Shāfi'ī class in the Mu'ayyadiyah Madrasah, Cairo, and four years after he was offered Qādīship of Cairo by King Ashraf Saifaddin (A.H. 825-842 = A.D. 1422-1453); but محمد بن عبد الدائم بن موسى شمس الدين البرماوي (d. A.H. 831-A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of مدرسه مؤيديه, one person could not jointly take the charge of both the appointments; so Ibn Hajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarāfah. It is said that it rained heavily at the time of his funeral prayers, and that Shihāb

Mansûri, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion :—

قد بكت السحب على
قاضي القضاة بالمطر
وانهدم الركن الذي
كان مشيدا بالحجر

Beginning :—

العمد لله الذي شرح صدور اهل الاملام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Mu'jam Ibn Fahd, fol. 31^b. One of his works, *غبطة الناظر* (a copy of which is preserved in this Library), dealing with the life of *Shaiikh* Abdal Qâdir al Jilânî (d. A.H. 561 = A.D. 1166), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201-2; India Office, 125; Brit. Mus., 1812; Alger, 446-7; Jenî, 211; A.S., 625-33.

According to *Īfaj. Khal.*, vol. ii., p. 526, Ibn Īfajar completed the present work in A.H. 813.

For the author's life see: *Raf'a al Iṣr*, fol. 34^a; Mu'jam Ibn Fahd, fol. 31^b, and Brock., vol. ii., p. 67.

Written in good *Naskh*.

Not dated, apparently 10th century A.H.

No. 160.

fol. 280; lines 27; size 9 × 5½; 7 × 4.

Another copy of the same Muqaddimat al Faṭḥ al Bârî.

Written in ordinary *Naskh*.

Dated A.H. 1111.

No. 161.

foll. 140; lines 33; size 15 × 10; 11 × 7.

Another copy of the same.

Written in good Naskh, within gold ruled and red borders, bearing a frontispiece in the beginning.

Dated A.H. 1011.

The following note at the end says that this copy was compared by Sayyid Maḥmūd and Mulla 'Umar:—

بلغ مقابلة على حسب الطاقة و الاجتهاد سيد محمود و
ملا عمر

Scribe نور الدين محمد الهاشمي

No. 162.

foll. 139; lines 33; size 15 × 10; 11 × 7.

الجزء الاول من فتح الباري

The 1st Juz' of *Fatḥ al Bārī*.

A popular and exhaustive commentary on *Bukhārī*, by Ibn Ḥajar al 'Asqālānī. See No. 159.

Beginning:—

الحمد لله الذي شرح صدور اهل الاسلام بالهدي الخ

This is the commentary on *Bukhārī* which Ibn Ḥajar promised in the *Muqaddimah* mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Ḥāj. *Khal.*, vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Ḥajar traces the different sources of his *Isnāds* to *Bukhārī*'s work *Al Jāmi'*, but he says that he has only dealt with the *Ḥadīṣ* narrated by Abū Darr (*d.* A.H. 434 = A.D. 1042) from his three following *shaikhs*:—

1. ابو اسحق ابراهيم بن احمد المستملي البلخي (d. A.H. 376 = A.D. 887).

2. ابو الهيثم محمد بن مكي الكشميهني (d. A.H. 389 = A.D. 998).

3. ابو محمد عبد الله بن احمد السرخسي (d. A.H. 381 = A.D. 991).

The present volume ends with the commentary of the chapter

الشعر في المسجد

No. 163.

fol. 180; lines 33; size 15 × 10; 11 × 7.

الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter :

ما جاء في التطوع مثني - مثني

The colophon runs thus :—

تم الجزء الثاني من فتح الباري شرح البخاري لابن حجر نفع
الله لعلومه آمين آمين و يتلوه انشاء الله تعالى ابواب التطوع

No. 164.

fol. 188; lines 33; size 15 × 10; 11 × 7.

الجزء الثالث

The 3rd Juz' of the above, ending with the chapter :

من نذر المشي الي الكعبة

The last seven Juz' of this work are wanting.

All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muquddimah.

This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.

For other copies see: Berlin, 1203-5; Ref., 27; Paris, 297; Jeni, 210-12; A.S., 626-32, 634-653; Koper, 316-21.

The present commentary with its Muqaddimah has been printed at Bulâq, A.H. 1200.

No. 165.

fol. 292; lines 30; size 10 × 7; 8 × 5.

الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Fath al Bârî.

Beginning with the chapter—

استسقاء

and ending with the chapter—

الدعاء عند الجمرتين

The following much-wormed note on the title-page says that the present MS. was in the possession of 'Alamallâh bin 'Abdarrazzâq al Makkî al Hanafî:—

من منن الله تعالى و سبحانه (sic) على اضعف عباده (sic)
علم الله بن عبد الرزاق المكي الصفي — العبدرومي اصلح الله
حاله (sic)

Written in good Naskh.

Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrâhîm (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrâhîm 'Adil Shah II. Bijâpurî (A.H. 987-1035 = A.D. 1579-1626), which he chose for his seals and coins, as mentioned in Basâtin-i-Salaṭîn al Islâm, fol. 114^b:—

طبع رنگین بادشاه که نورس چمن مکنست و سلطنت و نوادة
گلشن جها نداري و خلافت بود لفظ نورس را چنان خوش کرده

بود که در هر جا بهر چیز استعمال آن لفظ بکار برده مکہ نورمن
نام مهر خاص بر حقیق یمینی بجای نام مبارکش این لفظ رقم
یافته امروز بر کتب خاص بادشاهی دیده میشود الخ

Another seal of Qâbil Khân (قابلیخان), a noble of 'Âlamgir's court, is fixed at the end.

No. 166.

fol. 250; lines 23; size 8 × 6; 6 × 4.

عمدة القاري

'UMDAT AL QÂRÎ.

A portion of a popular, useful, and extensive commentary on Bukhârî, in two volumes.

Vol. I.

Beginning with the chapter—

إذا طول الامام وكان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي سبعة اعظم

corresponding with p. 378, vol. ii., to p. 153, vol. iii., printed edition, Constantinople, A.H. 1310.

The commentator Badraddîn Abû Muḥammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad bin Ḥusain bin Yûsuf al 'Ainî al Ḥanafî, بدر الدين أبو محمد محمود بن أحمد بن موسى بن أحمد بن حسين بن يوسف العيني الحنفي, according to Ibn Ḥajar's Raf'al Isr, was born in Ḥalab, A.H. 762 = A.D. 1360, but, according to Ibn Fahd-al Makkî (Mu'jam, fol. 292^a), he was born in 'Aintâb. It seems probable that the commentator was born in Ḥalab, and that in his early age he went to 'Aintab, where his father was a Qâdî and where he was brought up and educated. After studying Arabic grammar and literature under جبرئيل بن صالح بن امرائيل, a pupil of Taftâzânî (d. A.H. 791 =

A.D. 1389), he came to Ḥalab in A.H. 783, where he studied Ḥadīṣ and other subjects under **يوسف بن موسى بن محمد الملقى** (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Ṣāfi 'Alāaddīn, chief professor of Zāhiriyah Madrasah, Cairo, who, being pleased with 'Ainī's moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqūqiyah, where 'Ainī, according to his own statement in the preface of the printed copy, studied Ṣaḥīḥ al Bukhārī under **عبد الرحيم بن حسين العراقي** (d. A.H. 806 = A.D. 1404). In A.H. 789 he was provided with a post in that monastery by 'Alāaddīn. After 'Alāaddīn's death in A.H. 890 'Ainī was removed from the monastery by one Amir Jarkas al Khalilī (see Ad Durar al Kāminah, fol. 327). After visiting Ḥalab 'Ainī again came to Cairo, where he studied Ḥadīṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amīr, was appointed Ḥisbah (حسبه), or inspector of weights and measures of Cairo. A year later he was appointed Qaḍī. In the meantime he wrote a commentary on Ma'ānī al Āṣār, to which he refers in the preface thus:—

ثم لما عدت الى الديار المصرية ديار غير و امنية اقمتم
بها برهة من الخريف مشغلا بالعلم الشريف ثم اغترعت شرعا
على كتاب معاني الآثار

After four years of service as Ḥisbah and Qaḍī, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu'ayyad (A.H. 815-825 = A.D. 1412-1421), to which he refers thus in the preface:—

ثم انشأت شرعا على سنن ابي داود السجستاني بؤاه الله دار
الجنان فعاقني من عوائق الدهر ما شغلني عن التتميم و
استولى علي من الهموم ما يفرج عن الحصر والتقسيم ثم لما
انجلي عني ظلامها و تجلى علي قتامها في هذه الدولة المؤيدة
و الايام الزاهرة السنية ندبني الى شرح هذا الكتاب امور
حصلت في هذا الباب الخ

He was again appointed the Ḥisbah of Cairo in A.H. 819, and shortly after was made the **ناظر اوقاف**, or supervisor of endowments.

In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, A.H. 820, and finished the first part in Du al Hijjah of the same year, and completed the second part in A.H. 821. (But see Hāj. Khal., vol. ii., p. 527, where it is wrongly said that 'Ainî began the composition in A.H. 821.) In A.H. 822 he was appointed professor for giving lectures on Ḥadīṣ to Ḥanafī students, while in the same year Ibn Ḥajar was also appointed a lecturer on Ḥadīṣ to Shāfi'ī students. It so happened that during this time the minaret of Jāmi' Mu'aiyad needed repairing and that Ibn i Ḥajar, cutting a joke with 'Ainî, wrote the following two lines to the caliph Al Muaiyad:—

لجامع مولانا المويد رونق
منارتہ، بالصن تزهو و بالزين
تقول و قد مالت عن القصد امهلوا
فليس على جسمي اضرمن العين

To which 'Ainî replied thus:—

منارة كعروس الصن اذ جلبيت
وهدمها بقضاء الله و القدر
قالوا اصيبت بعين قلت ذا غلط
ما اوجب الهدم الا غسة الحجر

'Ainî in his commentary (which he completed in A.H. 847) has made serious attacks on Ibn Ḥajar's commentary *Fath al Bārī*. In defence of which Ibn Ḥajar began to write *انتقاض الاعتراض*, but did not survive to finish it. See Hāj. Khal., vol. ii., p. 534. 'Ainî died in A.H. 855 = A.D. 1451.

'Ainî was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete *Mukhtasar-u-Qudûrî* of Abû 'l Ḥasan Ahmad bin Muḥammad Qudûr (d. A.H. 362 = A.D. 972). He founded the Madrasah 'Ainiyah (also called Badriyah), close to Jāmi' Azhar, and left all his books to that institution.

For 'Ainî's life and works see: *Ṭal' al Iṣr*, fol. 297^b; *Ḥusn al Muḥāḍarah*, fol. 378^a; *Muṣṣum Ibn Fahd*, fol. 292^a, and Brock., vol. ii., p. 52.

For other copies compare Berlin, 1206-9; Paris, 698-700; Alger, 448-58; Jeni, 213; Brock., vol. i., p. 159.

The present commentary was printed in Constantinople, A.H. 1310.

No. 167.

fol. 258; lines 23; size 8×6 ; 6×4 .

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكبير والغسل بالصبح والصلوة عند الاغارة والحرب

Corresponding with pp. 152-352 of Vol. III. of the printed edition.

These two copies are written in ordinary Naskh. Dated A.H. 1092.

Scribe سليمان الشنوري

No. 168.

fol. 284; lines 24; size 8×6 ; $6\frac{1}{2} \times 4$.

التوشيح علي الجامع الصحيح

AT TAWSHÎH 'ALÂ AL JÂMI' AŞ ŞAHÎH.

A commentary on Bukhârî, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abû 'l Faḡl 'Abdarrahmân bin Abi Bakr bin Muḥammad bin Abi Bakr Jalâladdin as Suyûṭî, أبو الفضل عبد الرحمن بن أبي بكر محمد بن أبي بكر جلال الدين السيوطي.

For his life see No. 123.

Beginning :—

الصد لله الذي اجزل لنا المنة و جعلنا بان جعلنا من حملة
السنة الن

In the preface Suyûfi says that he wrote the present commentary on the model of Zarkashî's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

هذا . . . يجري مجرى تعليق الامام بدر الدين الزركشي المسمى
بالتنقيح و يفوقه لما حواه من الفوائد و الزوايد يشتمل على
ما يحتاج اليه القاري و المستمع من ضبط احواله و تفسير غريبه
الن

The work is very rare ; no complete copy is found in any library. See Brock., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al Islâm 'Abdal Mu'î, who died in A.H. 998. See *An nûr as Sâfir*, fol. 370^a :—

بلغ قراءة و مقابلة. و بحثا على سيدنا و بركتنا و شيخنا الشيخ
الحافظ شيخ الاسلام عبد المعطي بن الشيخ حسن ابي كثير المكي
الشافعي اطل الله بقاء بتاريخ الاعد ١٧ جمادي ٩٨٤
سنه

Written in a good Naskh.

Dated 983.

It is said that Qaṣṭallānī once quoted certain passages in one of his works from Suyūṭī (*d.* A.H. 911 = A.D. 1505), but did not mention the latter's name. Suyūṭī, it is said, was annoyed with this action of Qaṣṭallānī, and was not satisfied till the latter apologised to him personally.

Qaṣṭallānī died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainiyah in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on Fath al Bārī, is written in an easy style and that it surpasses Kirmānī's commentary Al Kawākib ad Darārī.

فدونك شرحا . . . اضاءت بهجته و اختشت منه الكواكب
الدراري كيف لا وقد فاض عليه النور من فتح الباري

The Muqaddimah attached to the 1st Juz' is divided into the following five Faṣls:—

- (1) الفصل الاول من المقدمة في فضيلة اهل الحديث
- (2) الفصل الثاني في ذكر اول من دون الحديث والسنن
- (3) الفصل الثالث في نبذة لطيفة جامعة لفرايد فوايد
مصطلح اهل الحديث
- (4) الفصل الرابع فيما يتعلق البخاري في صحيحه من
تقرير شرطه و تحريره و ضبطه و ترجيعه
- (5) الفصل الخامس في ذكر نسب البخاري و نسبه و مولده
و بدو امره

In the fifth Faṣl the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of Al Jāmi' written by 'Alī bin Muḥammad al Hāshimī al Yunainī al-Ba'li (*d.* A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in An nūr as Sāfir:—

- (1) الانوار المضية
- (2) الروض الزاهر في مناقب شيخ عبد القادر
- (3) تحفة السامع و القاري بختم صحيح البخاري

For other copies compare Berlin, 1210-11; Paris, 701-3; India Office, 9 27-8; Alger, 460-73; Köper, 322-5; Ragib, 291-4.

For author's life and works see: *An nûr as Sâfir*, fol. 115^a, and Brock., vol. ii., p. 73.

The commentary was printed in Lucknow, 1876 A.D.; Bâlâq, 1304-5; Cairo, 1307.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 170.

fol. 200; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Another copy of the preceding commentary, in four volumes.

Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار الموتى

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدا الخ

corresponding with the last page of the second volume and pp. 1-362 of the third volume of the printed edition.

No. 171.

fol. 220; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرماء واصحاب الميراث

corresponding with p. 363 and pp. 1-346 of the fourth volume of printed edition.

No. 172.

fol. 461 ; lines 31 ; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. III.

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلى الله عليه وسلم

and ending with the commentary on the chapter—

القرءاء من اصحاب النبي صلى الله عليه وسلم

Corresponding with pp. 64–386 of the sixth volume, and pp. 1–366 of the seventh volume of the printed edition.

No. 173.

fol. 325 ; lines 31 ; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. IV.

The continuation of the preceding copy, ending with the commentary on chapter—

الاخذ باليدين

Corresponding with p. 367 of vol. vii., vol. viii., and pp. 1–124 of vol. ix. of the printed edition.

All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 174.

fol. 108 ; lines 31 ; size 11×7 ; 9×9 .

A portion of the same commentary ; beginning abruptly with the commentary on the chapter—

الشروط في الجهاد والمصالحة مع اهل الحروب وكتابة الشرط

and ending with the commentary on—

التكبير عند الحرب

Corresponding with pp. 361–368 of vol. iv. and pp. 1–109 of vol. v. of the printed edition.

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe ابو بكر بن رجب الطولوني

No. 175.

fol. 278; lines 30; size 11 × 7; 9 × 6.

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

اسلام عمر بن الخطاب رضي الله تعالى عنه

Corresponding with pp. 109–352 of vol. vi. and pp. 1–153 of vol. vii. of the printed edition.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 176.

fol. 536; lines 37; size 12 × 8; 8½ × 5.

Another copy of the above-mentioned commentary.

Beginning with the chapter—

غزوة خيبر

and ending with the commentary on the chapter—

اكل المفطر

Corresponding with pp. 291–386 of vol. vi., vol. vii., and pp. 1–237 of vol. viii. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 177.

fol. 456; lines 21; size 10 × 6; 8 × 4½.

قطعه من الجزء الثاني والثالث و الرابع

fol. 1–238*. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قيل في اولاد المشركين .

and ending with the commentary on the chapter—

استقبال القادمين والثلاثة علي الدابة

Corresponding with pp. 384–392 of vol. ii., and pp. 1–224 of vol. iii. of the printed edition.

fol. 238*–328*. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278–362 of vol. iii. of the printed edition.

fol. 328–456. A portion of the 4th part.

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جوار ابي بكر في عهد النبي صلى الله عليه وسلم وعقده.

Corresponding with pp. 1-124 of vol. iv. of the printed edition.

No. 178.

fol. 292; lines 32; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من امتعان عبدا اوصياً

and ending with the commentary on the last Hadis of Bukhârî.

Corresponding with pp. 59-302 of vol. x. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

fol. 170; lines 23; size 11×7 ; $7 \times 4\frac{1}{2}$.

التعليق علي ابواب البخاري

AT TA'LIQ 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhârî's al Jâmi' by the eminent Şûfî and traditionist of India, Shâh Waliullah bin 'Abdarrâhim Ad Dihlawî, عبد الرحيم الدهلوي, who died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله و صلى الله على سيدنا محمد و آله و صحبه و
سلم اما بعد فيقول الفقير الى رعمة الله الكريم المدعو بولي
الله بن عبد الرحيم

The work is printed in Dâirat al Ma'ârif, Haidrabâd, A.H. 1321.

The MS. wants a few folios at the end. Written in ordinary Naskh.

Not dated.

No. 180.

fol. 32; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

جمع النهايه

JAM 'AN NIHÂYAH.

A collection of more than three hundred Hâdiş of Al Jâmi' without Isnâd. By 'Abdallah bin Sa'd bin Abi Jamarah, عبد الله بن سعد بن أبي جمره, an eminent Şûfi and a distinguished scholar who was born in Africa, A.H. 591 = A.D. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in A.H. 675 = A.D. 1276, leaving behind him many pupils and disciples, and was buried in the مقسم, in Cairo.

Beginning:—

قال الشيخ ابو محمد عبد الله بن سعد بن أبي جمره الا زدي
الا ندلسي الحمد لله عني حمده و الصلوٰة و السلام علي محمد
الخيرة من خلقه و بعد فلما كانت (كان) الحديث و حفظه من
اقرب الوسائل الخ

The title of the work given in the preface is—

جمع النهايه في بدؤ الخير و الغايه

The work has been printed in Cairo, A.H. 1311.

For the other copies see Br. Mus. 461; Cairo, i., 326.

For Abū Jamarah's works and life see: *Lawaqih al Anwār*, by Sha'rānī, fol. 207^a; *Īlāj. Khal.*, vol. iii., p. 618; *Tāj at ṭabaqāt*, fol. 20^a; Brock., vol. i., p. 372.

No. 181.

fol. 215; lines 35; size 12 × 8; 9 × 6.

جمع النهایة و شرحه بهجة النفوس

JAM 'AN NIHĀYAH WA SHURĤUHU
BAHJAT AN NUFŪS.

A collection of more than three hundred Ḥadīṣ from Bukhārī's *Al Jamī'* (see above, no. 180), with a commentary by 'Abdallāh bin Sa'd bin Abi Jamarah of a theological as well as a theosophical nature.

fol. 1-28. Jam' an Nihāyah. Beginning as above.

The first Juz or part of the commentary Bahjat an Nufus beginning abruptly on fol. 29^a thus:—

و تعین علی نواب الحق — فانطلقت به خديجة . . . هذا
عديف محتوي على فوائد كثيرة من احكام و ادب الخ

It ends with the commentary on the Ḥadīṣ—

عن ابي هريره قال قال النبي صلي الله عليه ثلاثة لا يكلمهم الله
ولا ينظر اليهم يوم القيامة

For the author's life and his works see Br. Mus., 461^b; Berlin, 1221; Munich, 117; Paris, 695; Alger, 478.

For other copies see Br. Mus., 461^a, 1595.

No. 182.

fol. 200; lines 35; size 12 × 8; 9 × 6.

الجزء الثاني

Continuation of the preceding commentary.

Both the parts are written in ordinary Naskh.

Not dated, apparently 9th century A.H.

No. 183.

fol. 37; lines 22; size 8½ × 6; 6 × 4½.

المرائي

AL-MARÂ'Î.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah's work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning:—

الحمد لله المبدئ بالنعمة . . . و بعد فهذا كتاب جمعت فيه
كل ما روى من المرائي الدالة على فضل شرح مختصر البخاري
الذي سميت بهجة النفوس . . . و لم اذكر منها الا ما رأيته انا او
من لا اشك في دينه و صدقه او من اغبرني عنه سيدنا محمد
صلى الله عليه وسلم في لومي انه صادق فيما نقله . . . عنه لي

For other copies see: Br. Mus. 1468; Cairo, 416; Berlin, 1222.

Written in ordinary Naskh.

Dated A.H. 1114.

Scribe زين العابدين المحلي الشافعي القادري

No. 184.

fol. 145; lines 27; size 11 × 8; 7 $\frac{1}{2}$ × 5.

التجريد الصريح لأحاديث الجامع الصحيح

AT TAJRÎD AŞ ŞARÎḤ LI AHÂDIŞ AL JÂMI'
AŞ ŞAHÎḤ.

An abstract from the Ḥadīṣ of Bukhārī, omitting the Isnāds and repeated Ḥadīṣ.

By Shihābaddīn Aḥmad bin Aḥmad bin 'Abdal laṭīf Aṣḥ Sharjī az Zabīdī al Ḥanafī, شهاب الدين احمد بن احمد بن عبد اللطيف، who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥadīṣ under Abū ar-Rabi' Sulaimān bin Ibrāhīm al 'Alawī (d. A.H. 784 = A.D. 1382), Muḥammad bin Imām Zainaddīn Abī Bekr bin al Ḥusain al 'Uṣmānī (d. A.H. 816 = A.D. 1413), Taqīaddīn Abū Aṭṭayib Muḥammad bin Aḥmad al Fāsī (d. A.H. 832 = A.D. 1429) and Shamsaddīn Abū al Khair Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥadīṣ from each of them.

He died in Zabīd A.H. 893 = A.D. 1488.

Beginning:—

الصد لله الباري المصور الخالق --- الوهاب الفتح الرزاق
المبدي بالنعمة قبل الاستحقاق —

In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Bukhārī with different Isnāds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled عون الباري بعلة ادله البخاري, was printed in Bulāq, A.H. 1297. See Iktifā al

Qunû', p. 694. For the author's life and works see. Brock., vol. ii., p. 190; Al Qabr al Hâwî, fol. 30*.

The present work was composed in A.H. 889, as would appear from the following colophon:—

قال مؤلفه سيدنا و مولانا و شيخنا الامام العلامة الحافظ
المتقن ابو العباس زين الدين احمد بن احمد بن عبد اللطيف
الشرحي كان الله له و جزاه خيرا فرغت من تجريدہ يوم الاربعاء
الرابع والعشرين من شهر شعبان الكريم اعد شهور سنة تسع و
ثمانين و ثمانمائة

An index of the contents is given at the end of the copy.

Written in good Naskh.

Dated A.H. 1039.

No. 185.

fol. 548; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3$.

مصائب الاسلام

MAṢĀBIḤ AL ISLÂM.

A copy apparently unique of selections from Bukhârî's Al Jâmi'. The selections consist chiefly of Musnad traditions, with only a few Mu'llaq and repeated traditions, with a very few exceptions omitting the Isnâds throughout. In dividing the work into books and chapters the author has followed the system observed in the Mishkât, with a few additions and alterations.

By an anonymous author.

Beginning:—

الصد لله الذي نزل احسن الحديث كتابا متشا بها مثاني
على النبي المكين الامين الذي لم يجعل له الثاني ارسله
شاهدا ومبشرا ونذيرا— و داعيا الى الله باذنه و سراجا منيرا
او قد من مشكوة اناره الباهرة مصابيح الاسلام الخ اما بعد فلما كان

الجامع الصحيح للإمام . . . أبي عبد الله محمد بن إسماعيل البخاري . . . مشتملاً على صحاح الأحاديث مع الأسانيد وكان فيه تكرير وأبواب كثيرة . . . وكان الأسناد إليه مغنياً عن الأسناد ولم يبق الآن كثير غرض بما قصده وأراد — انتهت انتساباً حاملاً لأحاديثه المسندة مع بعض التعليقات حاذفاً للأسانيد ومسقطاً للمكررات إلا لغرض في بعض الأوقات مرتباً على ترتيب المشكوة كتباً وأبواباً مع زيادة ونقصان وتغيير يسير

The author does not give the title of the work anywhere, but in the colophon it is called *Maṣābiḥ al Islām*.

The following colophon, dated A.H. 1111, says that this copy was written by the order of Muḥammad Amir *Khān* (d. A.H. 1133 = A.D. 1721), the Chief Counsellor of the Emperor Muḥammad *Shāh* of Delhi (see Beale's Dictionary, p. 260).

قد استراح من شد النيام ومد الأقلام لتحرير مصابيح الإسلام من حدب غير الأنام غص الله مؤلفه بالفصل والأكرام بأمر الأمير الكبير الهمام الجواد المفضل المقام صدر الصدور ومدار المهام محمد أمين غان أبقاء الله تعالى على كرور الليالي والأيام . و مرور الشهور والاعوام العبد الضعيف المستهم فقير الله عفى عنه ما ارتكبه من الآثام يوم الاثنين سابع صفر ألف ومائة وأحد عشر من هجرة غير البرية وعليه وصحه وسلم

Written in good Naskh. Dated A.H. 1111.

Scribe فقير الله

No. 186.

fol. 528 ; lines 17 ; size 11×7 ; $7\frac{1}{4} \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 187.

fol. 23 ; lines 23 ; size $8\frac{1}{2} \times 6$; 6×4 .

شرح ثلاثيات البخاري

SHARH ŞULÂŞÎYÂT AL BUKHÂRÎ.

A commentary on twenty-two Ḥadīṣ of Al Jāmi', which Bukhārī abstracted from his Al Jāmi', and which he received in direct tradition from the Prophet through only three intermediate narrators. By Aḥmad bin Aḥmad bin Muḥammad bin Ibrāhīm bin Muḥammad bin 'Alī bin Muḥammad al Wafā'i ash Shāfi'i al Miṣri, أحمد بن أحمد بن محمد بن علي بن محمد الوفاي الشافعي المصري, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Ḥadīṣ and other subjects from the following eminent scholars and traditionists :—

- (1) إبراهيم اللثاني برهان الدين (d. A.H. 1041 = A.D. 1634).
- (2) أبو الحسن علي بن إبراهيم الحلبي (d. A.H. 1044 = A.D. 1637).
- (3) أحمد بن محمد بن علي الملقب بشهاب الدين المعروف بالغنيمي الانصاري (d. A.H. 1049 = A.D. 1642).
- (4) أحمد بن محمد الملقب بشهاب الدين الخفاجي (d. A.H. 1069 = A.D. 1659).
- (5) محمد بن أحمد الشوبري (d. A.H. 1069 = A.D. 1659).

(6) سلطان بن احمد بن سلامه اسماعيل المزاجي (d. A.H. 1075 = A.D. 1665).

(7) محمد البابلي الفقيه المحدث (d. A.H. 1077 = A.D. 1667).

(8) ابو الضياء و النور علي الشبراملسي (d. A.H. 1087 = A.D. 1677).

Alḥmad 'Agamî received his spiritual training from Ṣūfî Yūsuf al Wafā'î (d. A.H. 1051 = A.D. 1645), who invested him with a Khirqā of the Wafā'iyah Order founded by علي بن محمد وفاء (d. A.H. 807 = A.D. 1404).

Being a man of wonderful genius Alḥmad 'Agamî made himself master in all the branches of Muhammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt A.H. 1086 = A.D. 1676.

Beginning:—

المد لله الذي منّ عليّ من اصطفاه لخدمة الشريعة المصدية
الخ

The commentator in the preface traces the connection of his source of narration of the Ḥadīṣ of Al Jâmi' from Ibn Ḥajar. It is further stated that this commentary is based on Irshād as Sâri.

The commentaries on twenty-two Ḥadīṣ are to be found respectively on foll. 4^b, 5^b, 7^a, 8^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 16^b, 17^a, 17^b, 18^a, 18^b, 19^a, 20^a, 21^a, 22^a, 22^b, 22^b.

The date of composition at the end is A. H. 1080.

For the author's life and works see: Khulāṣat al Aṣar, Egypt edition, A.H. 1284, vol. i., p. 176, and Brock., vol. ii., p. 308.

The work is rare; one copy is mentioned in Köper, No. 298; see Brock., vol. i., p. 159.

No. 188.

foll. 526; lines 27; size 11×6 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الصاحح

AṢ ṢAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abū 'al Ḥasan Muslim bin Ḥajjâj al Qushairî an Naisâbûrî,
أبو الحسن مسلم بن حجاج القشيري النيسابوري

Beginning with Isnâd:—

أخبرنا الشيخ الاجل المويد بن محمد علي الطوسي قال أخبرنا
 الشيخ فقيه الحرم أبو عبد الله محمد بن الفضل بن أحمد الفراوي
 قال أخبرنا الشيخ الإمام الفاضل أبو الحسين عبد الغافر بن
 محمد بن عبد الغافر بن أحمد بن محمد بن سعيد الفارسي قال
 أخبرنا الشيخ أبو أحمد محمد بن عيسى بن عمرو بن الجودي قال
 سمعت أبا إسحاق بن إبراهيم بن سفيان قال سمعت مسلم بن
 حجاج القشيري النيسابوري الحافظ رحمه الله يقول الصد لله رب
 العالمين الخ

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock., vol. i., p. 161, places Muslim's birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikân, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Ṣalâh, أبي صلاح; and later on correctly fixes the author's date of birth in A.H. 206 = A.D. 821.

Muḥammad bin 'Abdallah al Khaṭīb at Tibrizî, followed by some later biographers, stands alone in fixing the author's birth in A.H. 204. Considering that most reliable biographers, such as Ibn Ṣalâh, Ibn Khallikân and Namawî, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qur'ân by

heart in all the seven forms of Qirā'at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:—

يعقوب بن يعقوب التميمي (d. A.H. 226 = A.D. 841).

عبد الله بن مسلمة القعنبي (d. A.H. 221 = A.D. 836).

سعيد بن منصور (d. A.H. 227 = A.D. 842).

أحمد بن حنبل (d. A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islāmic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhārī, whose lectures at Naisāpūr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhārī stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Hāj. Khāl., of 4,000 Ḥadīṣ selected from three lakhs of Ḥadīṣ, according to Muslim's own statement quoted in *Ṭabaqat al ḥuffāz*, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds.—

(1) الأول ما رواه الحفاظ المتقنين

(2) الثاني ما رواه المستوردون في الحفظ والاثقان

(3) الثالث ما رواه الضعفاء المتروكون

while the text contains only the first two kinds. Referring to this, Abū 'Abdallāh al Ḥakīm and Abū Bakr al Baihiqī remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in *Ṭuḥfāz*, vol. ii., p. 166:—

i. المسند (الكبير) على الرجال

ii. كتاب الاسماء والكنى

iii. كتاب الوعدان

iv. كتاب الافراد

- v. كتاب الاقران
- vi. كتاب مسوالاته احمد بن حنبل
- vii. كتاب عمرو بن شعيب
- viii. كتاب الانتفاع باهب السباع
- ix. كتاب مشائن مالك
- x. كتاب مشائن الثوري
- xi. كتاب مشائن شعبه
- xii. كتاب من ليس له الا راو واحد
- xiii. كتاب المضمومين
- xiv. كتاب اولاد الصحابة
- xv. كتاب اوهام المحدثين
- xvi. كتاب الطبقات
- xvii. كتاب افراد الشامعيين

The present work was repeatedly printed in Calcutta and Dehli.

For its various commentaries see Hâj. Khal., vol. ii., p. 556, and Brock., vol. i., p. 160, Berlin, 1234-39.

For the author's life see *Ṭabaqât Abû Ya'la*, fol. 139^a; *Ṭabaqât al ḥuffāz*, vol. ii., 165; *Ibn Khallikān*, vol. ii., p. 91; *Ṭahdīb al Asma* by Namawī, fol. 144^b; *Mira't al Jinān*, fol. 167^a; *Al Kamāl fī Asmā ar Rijāl*, fol. 102, and Brock., vol. i., 160.

Written in clear Naskh. Not dated, apparently 9th century A.H. Corrections and marginal notes are not frequent.

No. 189.

fol. 322 ; lines 21 ; size 13 × 8 ; 8 × 5.

Another copy of *Ṣaḥīḥ* Muslim.

Beginning:—

اخبّرنا الشيخ المسند ابو عبد الله بن اسماعيل بن ابراهيم
الانصاري الحزرجي المعروف بابن الجبار بقرائي عليه بدمشق في
الرحلة الاولى . . . اما بعد فانكم رجعكم الله الى

and ending with a portion of *كتاب النكاح*.

Foll. 1 4, containing an abridgment of the *Muqaddimah* of Nawawī and Suyūṭī's commentary on *Ṣaḥīḥ* Muslim, by Naṣīraddīn bin Siraj Muḥammad, نصير الدين بن سراج محمد, the scribe of the present copy and the following copies.

I.

The abridgment of the *Muqaddimah* of Nawawī, beginning thus:—

الصد لله وحده و الصلوة علي من لاني بعدة — اما بعد فان
الثقير نصير الدين ارادن يلخص كتاب شرح مسلم فنقول ان

II.

Abridgment of *Muqaddimah* of Suyūṭī, beginning thus:—

الصد لله وحده و الصلوة و السلام علي من لاني بعدة . . .
فان الفقير كتب على عواشي مسلم ثم بعد ذلك رائي ان
السيوطي كتب تعليقا اغتصر فيه شرح النووي ان

No. 190

fol. 367; lines 21; size 13×8 ; 8×5 .

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawi's commentary on Ṣaḥīḥ Muslim composed and written by the scribe نصير الدين.

Both the colophons found respectively at the end of Ṣaḥīḥ Muslim and of the abridgment, say that both the volumes were written at Mecca in A.H. 1022.

Written in good Naskh.

No. 191.

fol. 198; lines 22; size $8 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 5\frac{1}{4}$.

An exceedingly valuable and old copy of a portion of Ṣaḥīḥ Muslim, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of كتاب النكاح.

The second part, containing the first half of the كتاب الايمان, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with Isnād thus:—

اخبرنا الشيخ الزكي ابو بكر محمد بن زاهر الطوسي قال
 اخبرنا الحاكم ابو بكر محمد بن ابراهيم الفارسي قال اخبرنا محمد
 بن عيسى بن عمرو بن الجلودي قال حدثنا ابو اسحق ابراهيم
 بن محمد بن سفيان قال حدثنا ابو الحسن مسلم بن الحجاج قال
 الصمد لله رب العالمين والعاقبة للمتقين الن

At the end of each part are found two notes.

The first contains the names of the traditionists, such as :—

ابو نعيم عبد الله بن الحسن الحداد (*d.* A.H. 517 = A.D. 1123).

ابو سعيد احمد بن محمد البغدادي (*d.* A.H. 540 = A.D. 1126).

عبد الله بن مرزوق الهروي (*d.* A.H. 557 = A.D. 1143).

عبد الجليل بن عبد ابو احد المعروف بكوباه (*d.* A.H. 553 = A.D. 1141).

and others who studied from this very copy under ابو بكر محمد بن زاهر الطوسي in A.H. 486.

The second also contains the names of several traditionists who studied Ṣaḥīḥ Muslim from this copy under الامام ابو بكر عبد الله بن اسماعيل in A.H. 561.

From a note on fol. 12^b it appears that this MS. originally consisted of two volumes, written by the eminent traditionist ابو العباس احمد بن ثابت الطريقي, who died after A.H. 520.

See *Ansāb Sum'ānī*, fol. 222^a : —

هذه النسخة تشتمل على مجلدين حمراوين بخط الحافظ ابو العباس الطريقي

Written in good Naskh.

No. 192.

fol. 375; lines 15; size 9 × 6; 7 × 5.

المنهاج في شرح مسلم بن النجاشي

AL MINHÂJ FI SHARḤ I MUSLIM BIN
AL ḤAJJÂJ.

VOL. I.

A popular commentary on Ṣaḥīḥ Muslim, complete in five separate volumes, written in different hands.

By Abū Zakaryā Yahyā bin Sharf bin Mirā bin Ḥasan bin Ḥusain bin Jum'ā bin Ḥizām al Ḥazāmī al Ḥarānī ash Shāfi'ī, أبو زكريا يحيى بن شرف بن مروى بن حسن بن عيسى بن جمعة بن حزام الحزامي الحراني الشافعي, commonly called Muḥiaddīn an Nawawī. The commentator was born in Nawa, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawāḥiyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars:—

- شرف الدين عبد الغريز بن محمد بن عبد المحسن الانصاري (d. A.H. 653 = A.D. 1255).
 شمس الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).
 شرف الدين عبد الغريز بن محمد بن عبد المحسن الانصاري (d. A.H. 662 = A.D. 1263).
 عبد الكريم بن عبد الصمد بن محمد بن الحسين بن الحسين (d. A.H. 662 = A.D. 1263).
 ابو البقل خالد النابلسي (d. A.H. 663 - A.D. 1264).
 ابو اسحق المرادي (d. A.H. 668 = A.D. 1269).
 سعيد بن حسن بن عمر بن سعيد (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abū Shāma in A.H. 665, Nawawī succeeded him as professor of Dār al Ḥadīṣ Ashrafiyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimah, and deals with the life of Muslim and the merits of his work Al Jāmi'.

Beginning of the Muqaddimah: —

الصد لله البر الجواد الذي بجلت نعمته عن الاعضاء بالتعداد

The Commentary begins on fol. 13ⁿ thus: —

قال الامام ابو الحسن مسلم بن الحجاج — الحمد لله رب العالمين
 انما بدأ بالحمد لله بحديث ابي هريرة الخ

ending with the last chapter of كتاب الايمان.

The following note on the titlepage says that in A.H. 1043 the MS. was in the possession of Mahmūd bin Abī Bakr Al Azharī, commonly known as Al Muḥtadid ash Shāfi'ī, an eminent scholar of Damascus,

who, according to *Khulāṣat al Aṣar*, vol. iv., p. 317, died in A.H. 1067 = A.D. 1667 :—

الحمد لله تملكه احقر الورى و ادني الفقير محمود بن ابي بكر
الازهري الشهير بالمجتهد كان الله له عيب لا يكون لنفسه
وجعل مستقبه غيرا من حاله وامسه آمين و ذلك في شهر
رجب من شهور سنة ثلاث و اربعين و الف و الله الموفق

The present commentary has been printed in Cairo, in five volumes, in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S., 690-704; Jeni, 244; Rāgib, 308-9.

For the author's life and other works see: *Ṭabaqāt al Huffāz*, vol. iv., p. 259; *Mira't al Janān*, fol. 425^a; *Ṭabaqāt ash Shāfiyah*, by Qādi *Shahbah*, fol. 93^a; *Ṭabaqāt*, by Isnāwī, fol. 458^a; Brock., vol. i., p. 394.

Written in good Naskh, apparently 9th century A.H. Foll. 296-375 are supplied in a later hand.

No. 193.

fol. 204; lines 23; size 10 × 7½; 8 × 6.

المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with كتاب صلوۃ الخوف and ending with كتاب الطهارة.

The following colophon, dated A.H. 736, says that the present copy was copied from the autograph copy dated A.H. 673 :—

اخر المجلد الثاني من شرح صحيح مسلم رحمه الله يتلوه في
الثالث ان شاء الله تعالى كتاب الجمعة و الحمد لله رب العالمين
قال مؤلفه يعلى النواوي عفي الله عنه فرغت منه يوم الاحد
الهامس عشر من شهر ربيع الاخر سنة ثلث و سبعين و متماه
— ثقلت هذا من خط الشيخ محي الدين النواوي احمد الله و

رضي عنه في يوم عاشوراء سنة ست و ثلثين و سبعمائة —
 بدمشق المعروضة من نسخة الاصل التي كتبها بخطه رحمه الله —
 كتبه ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه و
 غفرله

Written in good Naskh, dated A.H. 736.

Scribe ابو بكر بن يوسف بن عثمان الغزاري عفى الله عنه

No. 194.

fol. 245; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; 7×5 .

المجلد الثالث

Vol. III. of the same, beginning with the كتاب الجمعة and ending with the last chapter of كتاب الصلوة.

The colophon runs thus:—

لله الحمد و المنة و به التوفيق و به العصمة اغر المجلد
 الثالث من شرح مسلم يتلوه انشاء الله تعالى في الرابع كتاب
 النكاح فرغ ابن فرح من كتابة هذه المجلد في ثالث عشر شهر
 المحرم سنة ثلاث و ثمانين و مستماتة

The scribe ابن فرح, whose full name was Ahmad bin Farah bin al Lakhmî ash Shāfi'î, was born in A.H. 624 = A.D. 1226. He was an eminent traditionist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also *Ṭabaqât al Huffâz*, vol. iv., p. 277:—

الحمد لله رب العالمين و صلى الله علي محمد و آله و صحبه و
 سلم هذا الجزء و المبارك بخط الشيخ الامام العالم الحافظ الفقيه .
 الزاهد شيخ المصنفين شهاب الدين ابي العباس احمد بن فرح
 بن احمد اللخمي الشافعي الاشبلي نزيل دمشق كان مولده في

سنة اربع و عشرين و مئتا سنة (اسرته) الفرنج ثم نجاه الله تعالى— و حج و سعى بمصر من شيخ الشيوخ عبد العزيز الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما و سعى بد مشق من احمد بن عبد الدائم و ابن ابي البشر و خلق— و عني بهذا الشأن ثم اقبل على تشييد الالفاظ و فهم المتن . و مذاهب العلماء و كانت له حلقة اقراء الحديث و كان صدوقا متعففاً و كتب الكثير بخطه المحرر و منه الكمال لعبد الغني المقدسي في اربع مجلدات و هذ الكتاب و غير ذلك و افاد خلقا و تخرج به جماعة و كان مقيما بتره ام الصالح و بمنزلة بها توفي مبطونا في جمادي الاخر (الاخرة) سنة تسع و سبعين و مئتا سنة وهي سنة فاران و فيها مات خلق رحمهم الله تعالى

Written in good Naskh, dated A.H. 618.

No. 195.

fol. 232; lines 22; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المجلد الرابع

The fourth volume of the same, beginning with كتاب النكاح and ending with كتاب الجهاد.

Fol. 127-232 are supplied in a later hand.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 196.

fol. 185 ; lines 27 ; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×6 .

المجلد الخامس

The fifth volume of the same, beginning with كتاب الصيد, and ending with the last chapter of Ṣaḥiḥ Muslim.

Foll. 1, 17, 26-96 are supplied in a later hand, apparently 10th century A.H.

Written in good Naskh. Not dated, apparently 7th century A.H.

No. 197.

fol. 357 ; lines 30 ; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

Another complete copy of the same in two volumes.

VOL. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter ألا و قات التي نهى عن الصلوة فيها. Corresponding with fol. 199^b of the second volume.

No. 198.

fol. 259 ; lines 30 ; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

VOL. II.

Beginning abruptly with chapter تعريم الزكوة على رسول الله, and ending with باب الحدود و كفارات, صلى الله عليه و سلم لاهله. Corresponding with the foll. 90-245 and foll. 1-166 of the third and fourth volumes.

Both the volumes written in ordinary Naskh. Not dated, apparently 12th century A.H.

No. 199.

fol. 168 ; lines 24 ; size 10×7 ; $7\frac{1}{4} \times 5\frac{1}{2}$.

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter **اكل دواء و امتحان** **التداوي**, and ending with the last chapter of Muslim. Corresponding with foll. 72ⁿ—185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710 :—

قال — فرغت منه اول يوم الاثنين الثالث والعشرين من سنة
خمس و سبعين و مئته — كمل الكتاب المبارك علي يد اضعف
الخلق الفثير الي الله علي بن محمد (*sic*) الشافعي غفر له و
لوالديه و لجميع المسلمين و ذلك في الثاني و العشرين من شهر
ربيع الاول سنة عشر و مئته

Written in good Naskh. Dated A.H. 710.

Scribe علي بن محمد . . . الشافعي

No. 200.

fol. 298 ; lines 33 ; size 11×6 ; 8×5 .

الجزء الاول من اكمال الاكمال

The first of four Juzs, or parts, of *Ikmāl al Ikmāl*, also called by Hāj. Khal., vol. ii., p. 546, *Ikmāl u ikmāl al Mu'lim*.

An extensive commentary on Ṣaḥiḥ Muslim.

By Abū 'Abdallāh Muḥammad bin Khalfā al Obī al Māliki, ابو عبد الله محمد بن خلفه الآبي المالكي, a pupil of Muḥammad bin Muḥammad bin 'Urfah, محمد بن محمد بن عرفة (*d.* A.H. 803 = A.D. 1400), who died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Aḥmad bin Aḥmad in his biographical work, *An Nail Ibtihāj*, on the authority of

the statement of Abdarraḥmān Aṣ Ṣālibī (*d.* A.H. 878 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425.

Beginning :—

الحمد لله العظيم سلطانه — العليم فضله و اعسانه الخ

The commentator in the preface says that the present work is only a collection of the following four commentaries :—

I.

Al Muḥim, by Ma'āziri (*d.* A.H. 536 = A.D. 1141).

II.

Ikma, by Qaḍī Iyād (*d.* A.H. 544 = A.D. 1149).

III.

Al Muḥim limā aṣḥkala Min Talkhiṣ Kitābi Muslim, by Qarṭabī (*d.* A.H. 656 = A.D. 1258).

IV.

Al Muḥāj, by Muḥiaddin Nawawī (*d.* A.H. 676 = A.D. 1278).

Further, he stated that he observed the following abbreviations in his work: م for Ma'āziri (مآزري); ع for 'Iyād (عياض); ق for Qarṭabī (قرطبي); د for Muḥiaddin (محيي الدين); and the word shāikh refers to his teacher Muḥammad bin Muḥammad bin 'Uṣfā, and the word قلت refers to himself.

The colophon runs thus :—

كمل الجزء الاول من اكمال اكمال المعلم في شرح صحيح المسلم
تعمده الله برحمته للشيخ الفقيه المدرس الخطيب القاضي ابي
عبد الله محمد بن خلثة الابي -- المالكي . تعمده الله برحمته و
يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكواة

For the other copies see: Mûch., 120; Alger, 490-1; Rāgib, 306-7; Brock., vol. i., p. 160.

For the other work of the commentator, see Ḥāj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibtihāj, p. 287.

Written in good Naskh. Not dated, apparently 11th century A.H.

Scribe أحمد الشهيريا بن هاني التلواني

No. 201.

fol. 238; lines 31; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Another copy of the same Juz, or part, ending abruptly with the chapter *صلوة الجمعة*.

The MS. is hopelessly damaged.

Written in Magribi character. Not dated, apparently 9th century A.H.

No. 202.

fol. 341; lines 21; size 10×7 ; $7\frac{1}{2} \times 5$.

A commentary believed to be unique on *Ṣaḥīḥ Muslim* from *كتاب الفرائض* to the end of *كتاب الحدود*, dealing with the explanation of words used in Muslim and discussions on the opinion of four Imāms.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him *شمس الملة* *و الدين*, *Shams al Millat waddin*:—

قد وقع الفراغ من تحرير هذا المجلد من شرح المسلم رحمه الله
من تصانيف الشيخ الامام قدوة الانام حجة اهل الاسلام مبين
الحقائق و الدقائق حلال المشكلات كشاف المعضلات الشيخ شمس
الملة و الدين شكر الله معيه و متع الله المسلمين بطول بقائه
بمحمّد و اله في عشرين من شهر الصفر ختمه الله بالخير و الظفر
من شهر رسة ست و عشرين و ثمانمائة الهجرية

And from the words *متع الله المسلمين بطول بقائه* in the colophon, it appears that the commentator was still living in A.H. 826. In *Tabaqât ash Shâfi'iyah* by Qaḍî *Shahbah*, fol. 207*, and in *Uns al Jalil fi Tarikhi al Quds wal Khalil*, fol. 480*, is mentioned the name of *شمس الدين ابو عبد الله محمد بن عطاء الله الرازي*, *Shamsaddîn Abû 'Abdallah Muḥammed bin 'Aṭâallâh Arrâzî*, who is said to have written a commentary on *Ṣaḥīḥ Muslim*, and who died in A.H. 829

= A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddin.

In several places the commentator refers to former parts of his commentary on other chapters and books of Ṣaḥīḥ Muslim, such as :—

كتاب الصوم	كتاب الصلوة	كتاب الابان
	كتاب الزكواة	كتاب البيوع

On the fly-leaf, there are some notes and 'Arḍidāhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

No. 203.

fol. 137; lines 25; size 9×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجزء الثاني من كشف مشكل الصحاحين

THE SECOND OF THE FOUR PARTS OF

KASHF AL MUSHKIL AṢ ṢAḤĤAIN.

A very rare commentary on the difficult portion of Ḥaḍīṣ, narrated in Ṣaḥīḥ Bukhārī and Muslim. Traditions are arranged under the Musnad of each Ṣaḥābī from whom Bukhārī and Muslim narrated Ḥaḍīṣ in their Al Jāmi', giving the total number of Ḥaḍīṣ narrated from the prophets, by those Ṣaḥābīs, and numbers of the Ḥaḍīṣ narrated in Ṣaḥīḥain.

By Abū 'a'l Farj 'Abdarrahmān bin 'Alī bin Muḥammad Al Jawzī al Bekrī al Baġdādī, ابو الفرج عبد الرحمن بن علي بن محمد ابن الجوزي البكري البغدادي, a descendant of the second Khalif, was born in Baġdād. There are some conflicting statements regarding the date of birth of this author. Yāfi'i fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H. 510. The later date is given in Ḥuffāz, and, according to Ibn Aṣīr, as referred to in Brock., vol. i., p. 500, he was born in A.H. 510. Ibn Rajab, in Ṭabaqāt al Ḥanābilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احقق مولدي غير انه مات و الذي في سنة
اربع عشر و قالت الوالدة كان لك العمر نحو ثلاث سنين
فعلى هذا يكون مولده سنة احدى عشرة او اثنتي عشرة

This date agrees with that given by Muhammad bin Ahmad bin 'Umar bin al Husain bin Khalaf al Baġdādī, better known as Ibn al Qaṭī'ī, ابن القطيعي (d. A.H. 634 = A.D. 1236). Ibn al Jawzī lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nāṣir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7^a. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Ahmad bin Hanbal and other works. He travelled to different countries for the sake of learning, and, according to Ḍahabī, studied under eighty-seven shaikhs. Jawzī made himself master of all the branches of Muḥammadan literature, and, referring to this, Yāfi'ī and some other biographers say that Jawzī was Imām of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddīn Abū 'al Muẓaffar Yūsuf (Qizūġlū, commonly called Sibṭ Ibn al Jawzī, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzī copied out 20,000 books with his own hand. The same Sibṭ Ibn al Jawzī states that Ibn Jawzī converted 20,000 infidels to Islām, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzī as given by Sibṭ Ibn al Jawzī is 250 or more, while Ḍahabī remarks that up to his time he did not know any other author who had written such a large number :—

ما علمت اعدا من العلماء — صَنَّفَ ما صنف هذا الرجل الخ

Ibn Jawzī died in A.H. 597 = A.D. 1250.

The present volume beginning thus :—

كشف المشكل من مسند ابي بكره و اسمه نقيع . . . و جملة
ماروي عن رسول الله صلى الله عليه و سلم مائه و اثنان و ثلاثون

عديثا اخرج له منها في الصحيحين اربعة عشر عديثا فمن المشكل
في الاول الن

On fol. 97^a the author refers to his other work *Talqih* (تلقيح). See Brock., vol. i., p. 500. In the MS. copy of *Ṭabaqāt al-Ḥuffāz*, vol. ii., fol. 98^a, as well as in the printed copy of the same, vol. iv., p. 134, we find that Ḍahabī, probably by mistake, calls this work *Kashf al-Mushkil* as *Ṣiḥāḥ*, كشف المشكل الصحاح, which he says is in four volumes. The *Kashf al-Mushkil* as *Ṣiḥāḥ* is distinctly mentioned in the list of the author's compositions given by Ibn Qaṭīrī and Ibn Rajab; neither refers to *Kashf al-Mushkil* as *Ṣiḥāḥ* by Ibn Jawzī. See also *Ḥāj. Khāl.*, vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: *Ḥuffāz*, vol. iv., p. 134; *Ṭabaqāt al-Ḥanābilāh*, vol. i., by Ibn Rajab, fol. 264^a; Ibn *Khallikān*, vol. i., p. 279; *Mir'at al-Jinān*, fol. 371^b; Brock., vol. i., p. 500.

Contents:—

fol. 1^a.

كشف المشكل من مسند أبي بكره

fol. 5^a.

كشف المشكل من مسند بريده بن الحبيب

fol. 8^a.

كشف المشكل من مسند عائذ بن عمرو المزني

fol. 8^b.

كشف المشكل من مسند سمرة بن جندب

fol. 10^a.

كشف المشكل من مسند معقل بن يسار المزني

fol. 11^a.

كشف المشكل من مسند مالك بن الحويرث

fol. 11^b.

كشف المشكل من مسند جندب بن عبد الله

fol. 12^b.

كشف المشكل من مسند معيقب

fol. 13^a.

كشف المشكل من مسند مجاشع و مجالد ابني مسعود

fol. 13^a.

كشف المشكل من مسند يعلى بن امية

- fol. 13^b. كشف المشكل من مسند معاذ بن جبل
- fol. 14^a. كشف المشكل من مسند ابي بن كعب
- fol. 17^a. كشف المشكل من مسند ابي طلحة زيد بن مهمل
- fol. 18^a. كشف المشكل من مسند عبادة بن الصامت
- fol. 19^b. كشف المشكل من مسند ابي ايوب الانصاري
- fol. 22^a. كشف المشكل من مسند ابي بردة هاني بن نيار
- fol. 22^b. كشف المشكل من مسند زيد بن ثابت
- fol. 24^a. كشف المشكل من مسند عمرو بن عوف المزني
- fol. 25^a. كشف المشكل من مسند ابي لبانه الانصاري
- fol. 25^b. كشف المشكل من مسند عتبان بن مالك
- fol. 25^b. كشف المشكل من مسند مهمل بن عفيف
- fol. 27^b. كشف المشكل من مسند قيس بن عبادة
- fol. 28^a. كشف المشكل من مسند اميد بن حضير
- fol. 28^a. كشف المشكل من مسند كعب بن مالك
- fol. 30^b. كشف المشكل من مسند ابي اميد مالك بن ربيعة الساعدي
- fol. 32^a. كشف المشكل من مسند ابي قتادة الانصاري
- fol. 37. كشف المشكل من مسند ابي جهيم الانصاري

fol. 37.

كشف المشكل من مسند ابي الدرداء الانصاري

fol. 39^a.كشف المشكل من مسند ابي حميد عبد الرحمن بن سعد
الساعدي

fol. 40.

كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

fol. 41^a.

كشف المشكل من مسند سهل بن ابي حنيفة

fol. 42^a.

كشف المشكل من مسند ظهير بن رافع

fol. 42^b.

كشف المشكل من مسند رافع بن خديج

fol. 44^a.

كشف المشكل من مسند عبد الله بن زيد الانصاري

fol. 45^a.

كشف المشكل من حديث مسند عبد الله بن يزيد الخطمي

fol. 45^b.

كشف المشكل من مسند ابي مسعود الانصاري

fol. 48^a.

كشف المشكل من مسند شداد بن اوس

fol. 48^b.

كشف المشكل من مسند النعمان بن بشير

fol. 49^b.

كشف المشكل من مسند عبد الله بن ابي او فلي

fol. 51^a.

كشف المشكل من مسند زيد بن ارقم

fol. 52^a.

كشف المشكل من مسند ثابت بن الصحاك

fol. 53^a.

كشف المشكل من مسند البراء بن عازب

fol. 59^b.

كشف المشكل من مسند زيد بن خالد الجهني

fol. 60^b.

كشف المشكل من مسند مهمل بن سعد بن الساعدي الانصاري

fol. 66^a.

كشف المشكل من مسند مالك بن صعصعة

fol. 66^a.

كشف المشكل من مسند كعب بن عجرة

fol. 67^b.

كشف المشكل من مسند سلمة بن الاكوع

fol. 71^a.

كشف المشكل من مسند عبد الله بن العباس

fol. 111^a.

كشف المشكل من مسند ابي عبد الرحمن عبد الله بن عمر
بن الخطاب

Beside the present work and the works mentioned by Brock., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers:—

COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

- | | |
|---|--|
| (1) كتاب المغني في التفسير
81 parts. | (6) الاشارة الي القرأة المختارة
in 4 parts. |
| (2) تيسير البيان في تفسير القرآن | (7) تذكرة المنتبه في عيون المشتبه |
| (3) كتاب تذكرة الاديب في اللغة في تفسير الغريب
in 1 vol. | (8) ورود الاغصان في فنون الا
فنان, in 1 part. |
| (4) نزهة النواظر في الوجوه و النظائر, in 1 vol. | (9) عمدة الراسخ في معرفة الناسخ و النسخ, in 5 parts. |
| (5) النواظر في الوجوه و النظائر, an abridgment of the preceding work. | (10) المصطفى با كف اهل الرسخ في علم الناسخ و المنسوخ, in 1 part. |

THEOLOGY.

- (1) منهاج الوصول الى علم الاصول, in 5 parts.
 (2) بيان غفلة القائل بقدم افعال العباد
 (3) غوامض الا لهيات
 (4) مسلك العقل, in 1 part.
 (5) منهاج اهل الا صابة, in 1 vol.
 (6) السر المصون
 (7) دفع شبهة التشبيه, in 4 parts.

TRADITION, LITERATURE AND TAŞAWUF.

- (1) نفي النقل
 (2) كتاب النزهة, in 2 vols.
 (3) ارشاد المريدين في عكايا السلف الصامحين
 (4) نقيضة الناقل
 (5) غرر الاثر, in 30 parts.
 (6) كتاب المديح
 (7) كتاب العلل المتنا هية في الا عاديث الواهيه
 (8) اعلام العالم بحتائق نامخ الحديف و منسوخه
 (9) السهم المصيب
 (10) اغاير الذ غائر
 (11) العوائد
 (12) موت الخضر
 (13) جزء المشيخة
 (14) جزء المسلسلات
 (15) المحتسب في النسب
 (16) منتخب المنتخب
 (17) نسيم الرياض
 (18) اللؤلؤ
 (19) كنز المذكر
 (20) كتاب اللطف
 (21) كنوز الرموز
 (22) كتاب النفيس
 (23) زين العيص
 (24) الشاهد و المشهود
 (25) الملهم
 (26) المدهش
 (27) فتوح الفتوح
 (28) التعادي الملوكية
 (29) محادثة العقل
 (30) لقط الجمان

- | | |
|---|-------------------------------------|
| (31) معاني المعاني | (51) تقريب الطريق |
| (32) المقعد المقيم | (52) كتاب الرياضة |
| (33) ايقاظ الومنان | (53) منهاج الاصابه في محنه الصعابة |
| (34) النبات | (54) ذخيرة الوعظ |
| (35) نزهة الاديب | (55) الرجز المخوف |
| (36) منتهي المتسهل | (56) الانس والمحبة |
| (37) تحفة الواعظ | (57) المطرب الملهب |
| (38) احكام الاشعار | (58) الصلاحي |
| (39) كتاب الاذكيا | (59) زاد الانوار |
| (40) الصف على حفظ العلم | (60) منهاج العابدين |
| (41) اعلام الاحباء باغلاط الاحباء | (61) عقد الخناصر في دم خليفة الناصر |
| (42) تحريم المعلل | (62) كتاب ذم عبد القادر |
| (43) كتاب المصباح | (63) غريب الحديق |
| (44) كتاب عطف العلماء علي
الا امراء و الامراء علي
العلماء | (64) ملح الاحاديث |
| (45) النصر علي مصر | (65) الفصول الوعظية |
| (46) المجيد العضدي | (66) المعتبر |
| (47) الفجر النوري | (67) المحادثات |
| (48) ثبات الخطاء و الصواب عن
احاديث الشهاب | (68) زاهر الجواهر |
| (49) كتاب النور في فضل الايام
و الشهور | (69) الخواثيم |
| (50) المختار من الاشعار | (70) المرتقى |

HISTORY AND BIOGRAPHY.

- | | |
|---|-------------------------------------|
| (1) مناقب ابراهيم بن ادهم | (12) طرائف الطرائف في تاريخ السوالف |
| (13) مناقب السفيان الثوري | (2) الاكليل في التاريخ |
| (14) مناقب المعروف الكرخي | (3) مناقب بغداد |
| (15) مناقب رابعة العدوية | (4) الفاجر في ايام الامام الناصر |
| (16) مسير العزم الساكن الي اشرف الاماكن | (5) مناقب ابي بكر |
| (17) المختار من اخبار الاخبار | (6) مناقب علي |
| (18) عجالة المنتظر بشرح احوال الحضرة | (7) فضائل عمر بن عبد العزيز |
| (19) ذكر كبار الحفاظ | (8) فضائل معيد بن مسيب |
| (20) اشراف الموالى | (9) مناقب امام الشافعي |
| (21) مناقب اصحاب الحديث | (10) فضائل العرب |
| | (11) مناقب فضيل بن عياض |

JURISPRUDENCE.

- | | |
|---------------------------------------|-----------------------------|
| (1) اسباب الهداية لا رباب | (6) الانصاف في مسائل الخلاف |
| (7) كتاب درء اللوم و الضيم في البداية | (2) كتاب معتصر المختصر |
| (8) المتبعة في المذاهب الاربعة | (3) كتاب النبذة |
| | (4) كشف الظلمة |
| | (5) العبادات الخمس |

The colophon runs thus:—

كمل نصف مشكل الصحيحين لابي الفرج ابن الجوزي رحمه الله
 تعالى علي يد افقر العباد لرحمه ربه العلي محمد بن محمد
 بن علي الحسيني الشهير بالطباطوي

Written in good Naskh, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الصيبي

No. 204.

fol. 504; lines 19; size 14 × 10; 10 × 7.

الجمع بين الصحيحين

AL JAM' U BAIN AŞ ŞAḤIḤAIN.

A collection of Ḥadīṣ from Ṣaḥīḥ Bukhārī and Muslim.

By Abū 'Abdallāh Muḥammad bin Abi Naṣr Futūḥ bin 'Abdallāh bin Ḥumaid al Azdī al Ḥumaidī al Andalusī al Miyūrqi, ابو عبد الله محمد بن أبي نصر فتوح بن عبد الله بن حميد الازدي الحميدي الاندلسي, who was born in Miyūrqi some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abdal Barr al Qarṭabī al Mālikī (d. A.H. 463 = A.D. 1070) and Ibn Ḥazm (d. A.H. 456 = A.D. 1064). It is said that Ḥumaidī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, 'Irāq, Syria, Egypt and Qusṭāṭ, and finally settled in Bagdād. Dahabī says that Ḥumaidī first travelled to Mecca in A.H. 448, and met there with Karimah al Marwazī, كريمة المروزي, a well-known female traditionist of Mecca ولقي بمكة كريمة المروزية اول رحلته و كان في سنة ثمان (واربعين); but referring to this account the author states, on fol. 502, that he repeatedly studied Bukhārī under Karimah bin Aḥmad bin Muḥammad bin Ḥātim al Marwazī, as would appear from the following Isnād of the author to Ṣaḥīḥ Bukhārī and Muslim, mentioned on fol. 502*:—

فاما اسنادنا في هذين الكتابين فقد روينا كتاب الامام ابي عبد الله البخاري بالمغرب على غير واحدة من شيوخنا باسناد مختلفة متصل بابي عبد الله محمد بن يوسف بن مطر بن صالح بن بشر

بن ابراهيم الفربري عن البخاري ثم قرأه بمكة اعزها الله علي
المرأة الصالحة كريمه بنت احمد بن محمد بن حاتم المروزي غير
مرة لعلو اسنادها فيه . . . واما كتاب الامام ابي الحسن مسلم بن
حجاج النيسابوري فسمعناه بالقسطاط قراءة علي الشيخ الصالح ابي
عبد الله محمد بن الفرج بن عبد الولي الانصاري و هو روايته
عن ابي العباس احمد بن الحسن الحافظ الرازي سمعه منه بمكة
سنة ست واربع مائة . . . الخ

Humaidi collected a large number of books, which he bequeathed
for public use, as would appear from the following versified testament
(Waqfnamah) of the author quoted at the end of this copy:—

اتعبت نفسي و ما اتعبتها عبثاً
لكن لاوقف (لاوقف) ما جمعت من كتبني
علي الذين لهم في نسخها غرض
اورغبة في اقتناء العلم و الادب
و ما اريد مولى حسن الدعاء و من
رب السماء جزاء السعي و الطلب
و الله ينصر من يمضي عزيمتنا
فيها و يرفعه في ارفع الرتب
امضيته بنتلة لله محتسباً فيها
فيها الثواب و رضوانا و لامسبب (بلامسبب)
اشهدت ربي و اهل الدين فاحتسبوا
فيها الشهادة عني فعل محتسب
لازلتم ابدأ تهبون مجدكم
با لصالحات التي تبقلي علي العقب
و من يبدله بعد السماع له
فقد تعرض للآفات و العطب

اني مطور واوراق مؤلفة
 تبيع در مساعيه بمصتلب
 اعينه وجميع الناس كلهم
 من ان ييوا بسخط الله والغضب
 يارب انت لنا فاعصم جماعتنا
 من كل بائقة في الدين والحسب
 ومن دعا لي بالغفران فاقض له
 بالخير في كل موجود ومرتقب
 وانفع بكتبي من يسعي رضاك بها
 وارفعه بالعلم في مبر ومرتتب
 هذا بخطي وقد اشهدت ناظره
 وفي الاداء له نوع من القرب

Humaidi died in A.H. 488 = A.D. 1095. His biographers say that at the time of his death, he asked Muzaffar, a noble of Bagdād, to bury his dead body near the tomb of Bishr al Ḥafī, but that the Amir, having no regard to the will of Humaidi, buried him in some other place, and it is said that subsequently, in A.H. 491, the Amir saw in a dream that Humaidi threatened him for disregarding his will, so he removed the dead body, still quite fresh, to the place desired by him.

Beginning :—

العدل لله الذي لا تحصى نعمته و لا يناسى كرمه — و صلى الله
 علي محمد الذي انارت آياته و اوضحت بيانه الخ

In the preface the author, after dealing with the merits of Ṣaḥīḥain, states that the sole object of the present collection is the convenience of readers. The Isnād omitted throughout with a few exceptions, and some explanatory notes are added in some places. The system observed in the arrangement of traditions is according to Musnad Ḥadiṣ of Ṣaḥābī in order of merit. Although it is stated in the preface that the work is divided into five classes, we find that only the following four classes are enumerated :—

- (1) مسند عشرة
(2) مسند المتقدمين بعد العشرة
(3) مسند الكثيرين
(4) مسند النساء

while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

المتفق عليه افراد البخاري افراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Dahabi and Ahmad bin Muhammad al Muqri:—

- (1) كتاب تاريخ الاسلام
(2) جدوة المشتبس في اخبار علماء الاندلس
(3) كتاب الذهب المسبوك في وعظ الملوك
(4) كتاب من ادعي الامان من اهل الايمان
(5) كتاب مخاطبات الاصدقاء في المكاتبات واللقاء
(6) كتاب تسهيل الحلى علم الترميل
(7) كتاب ذم النميّة
(8) كتاب ما جاء من النصوص و الاخبار في حفظ الجار
(9) كتاب الامالي الصادقة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.

Towards the end of fol. 502^b–504^a a chapter on the cause of the variance of opinion of the four Imâms is added.

For the author's life see Huffāz, vol. iv., p. 17; Mir'ât al Janân, fol. 280^a; Ibn Khallikân, vol. i., p. 485; Nafī at Tīb, vol. i., p. 375.

Written in good Naskh. Not dated, apparently 11th century.

No. 205.

fol. 431 ; lines 27 ; size 12 × 9 ; 9 × 5½.

الجمع بين الصحيحين

AL JAM' U BAIN AŞ ŞAḤIḤAIN.

Another work consisting of the collection of Ḥadiṣ from Bukhārī and Muslim.

By 'Abdalḥaqq bin 'Abdarrahmān bin 'Abdallāh, عبد الحق بن عبد الله, commonly called Abū Muḥammad al Azdi al Ishbilī and Ibn al Kharrāṭ. He was born in A.H. 510 = A.D. 1116, and studied Ṣaḥīḥ Muslim under عطية بن القاسم, and received the sanad for narrating Ḥadiṣ from حافظ ابو بكر بن عساكر, and travelled to distant countries, and finally settled in Bijāyah, a town on the shores of a river of Africa or Maḡrib, where he was appointed Khaṭīb. It is stated in *Al Mu'jib fi Talkhīṣ Akhbār al Maḡrib*, edited by R. Dozy, 2nd edition, p. 197, that Abū Yūsuf Ya'qūb Amir al Mu'minīn, ابو يوسف يعقوب امير المؤمنين (A.H. 580-595 = A.D. 1184-1199), wanted to kill 'Abdalḥaqq for not mentioning his name in the Khuṭbah of Friday Prayer; but as soon as Ya'qūb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:—

كتاب الايمان و الاسلام و فيه سنة ابواب — الباب الاول في فضائلهما الخ

The work is divided into the following books:—

fol. 1^a.

كتاب الايمان و الاسلام

fol. 20^b.

كتاب العلم

fol. 23^b.

كتاب الطهارة

fol. 37^b.

كتاب الصلوة

fol. 98^a.

كتاب الزكوة

fol. 106^b.

كتاب الصوم

fol. 118^b.

كتاب الحج و العمرة

fol. 149^a.

كتاب النكاح

fol. 158^a.

كتاب الطلاق

fol. 163^a.

كتاب العدة و الاستبراء

fol. 166^a.

كتاب العتق و التدبير و المكاتب و حقوق المماليك

fol. 168^b.

كتاب الايمان و النذور

fol. 173^a.

كتاب البيوع

fol. 184^a.

كتاب الكسب و طلب الحلال

fol. 185^a.

كتاب الدين

fol. 186^a.

كتاب الرهن

fol. 186^a.

كتاب الهبة

fol. 138^a.

كتاب المزارعة و الشرب و اعياء الموت

fol. 188^b.

كتاب الوصايا

fol. 190^a.

كتاب العيد والذبائح

fol. 196^a.

كتاب القصاص والدية والقسامة

fol. 200^a.

كتاب الحدود

fol. 208^a.

كتاب العلامه والامارة والقضاء

fol. 212^a.

كتاب الجهاد (is defective at the end)

fol. 245^a.

كتاب الصبر (is defective at the beginning)

fol. 244^a.

كتاب الاذكار والدعوات

fol. 270^a.

كتاب الادب

fol. 286^b.

كتاب الاطعمه

fol. 294^a.

كتاب اللباس والزينة

fol. 302^a.

كتاب الطب والرقي

fol. 311.

كتاب خلق العالم

fol. 316^a.

كتاب الفصائل

fol. 410^a.

كتاب القسمة وما يتعلق بها

Each book is subdivided into *Faṣls* and *Furūʿ*.

For other copies comp. Br. Mus., 1563; Cairo, 325; Goldziher M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Huffâz, vol. iv., p. 144: —

- (1) كتاب المعتل من الحديث (3) كتاب حافل
(2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: Huffâz, vol. iv., p. 144; Tahdib al Asmâ, fol. 99^a; Mir'ât al Janân, fol. 351; Brock., vol. i., p. 371.

Hadîş omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Naskh.

Not dated, apparently 11th century.

No. 206.

fol. 347; lines 20; size $11\frac{2}{3} \times 8$; 8×5 .

الجلد الرابع من المستدرک

The Fourth Volume of the Mustadrak.

A collection of Ṣaḥîḥ Ḥadîş not mentioned by Bukhârî (see above, nos. 129–49), nor by Muslim (see above, nos. 188–91), but, according to the author's view, coming under the category of Ṣaḥîḥ Ḥadîş, according to the conditions laid down by Bukhârî and Muslim. Dahabî, however, maintains that almost all the Ḥadîş in this work cannot be reckoned as Ṣaḥîḥ Ḥadîş (المستدرک) ولا ريب ان في المستدرک احاديث كثيرة ليست علي شرط الصحة بل فيه احاديث موضوعة (مجان المستدرک باخراجها); see Huffâz, vol. iii., p. 242.

By Muḥammad bin 'Abdallâh bin Muḥammad al Ḥâkim an Naisâbûrî, محمد بن عبد الله بن محمد الحاكم النيسابوري, commonly called Ibn al Baiḥî, ابن البيه. He was born in A.H. 321 = A.D. 933, and from

his boyhood began to study Ḥadīṣ under his father and others. At the age of twenty, in A.H. 341, he journeyed to 'Irâq. and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muḥammadan literature. Dahabî, vol. iii., p. 242, says that Ibn al Baiyî' studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a Râfîdî (رافضي), while Dahabî and some others call him a Shî'î (قلت اما انصرافه عن خصوم علي فظاهر اما) ; see Huffāz, vol. iii., p. 248. It is strange that Subkî, who defends Ibn al Baiyî' and calls him Sunnî, basing his statement on the opinion of different biographers, should mention Dahabî as one of his sources. Ibn Baiyî' died in A.H. 405 = A.D. 1014.

Beginning :—

تسمية ازواج رسول الله صلى الله عليه و سلم في الجاهلية
و الاسلام . . . حدثنا ابو العباس محمد بن يعقوب حدثنا ابو
امامة عبد الله بن امامه العليي — ثنا حجاج بن ابي مبيع عن
جده عبيد الله بن زياد عن الزهري قال تزوج رسول الله صلي
الله عليه و سلم اثني عشرة امرأة

Beside the author's works mentioned in Brock., vol. i., p. 166, the following are enumerated in Huffāz, vol. iii., p. 242 :—

- (1) تأريخ نيسابور
- (2) كتاب مزكي اخبار
- (3) المدخل الي علم الصحيح
- (4) كتاب الاكليل
- (5) فضائل الشافعي

For the author's life see: Huffāz, vol. iii., p. 242; Subkî, vol. iii., fol. 214*; Mir'at al Janân, fol. 243*; Isnâwî, fol. 143*; Ṭabaqât by Ibn Mulaqqin, fol. 40*; Ibn Shahbâh, fol. 26*; Ibn Khallikân, vol. i., p. 484.

See also : Goldziher, 273; Hāj. Khal., vol. v., p. 321.

Contents :—

fol. 1*.

تسمية ازواج رسول الله صلى الله عليه و سلم
في الجاهلية و الاسلام

fol. 22^b.

ذكر سراري رسول الله صلى الله عليه وسلم

fol. 23^b.

ذكر بنات رسول الله صلى الله عليه وسلم

fol. 30^a.

ذكر بنات عبد المطلب عمات رسول الله
صلى الله عليه وسلم

fol. 32^a.

ذكر ام هاني بنت ابي طالب ابنة عم النبي
صلى الله عليه وسلم

fol. 34^b.

ذكر الشفاء بنت عبد الله القرشية

fol. 35^b.

ذكر ام عبد الله ليلى بنت ابي حنمة القرشية

fol. 36^a.

ذكر فاطمة بنت الخطاب

fol. 36^b.

ذكر اسماء بنت معيذ بن زيد

fol. 37^a.

ذكر نبيّة ام عبد الله بن عمرو

fol. 37^a.

ذكر سهلة بنت سهيل

fol. 37^b.

ذكر ام حبيبة بنت جحش

fol. 38^a.

ذكر فاطمة بنت ابي حبيش

fol. 38^a.

ذكر فاطمة بنت المصل القرشية

fol. 38^b.

ذكر ام ايمن مولاة رسول الله صلى الله عليه
وسلم

fol. 39^a.

ذكر اروى بنت كرز القرشية

fol. 39^b.

ذكر ضباعة بنت الزبير

fol. 40^a.

ذكر امامة بنت حمزة بن عبد المطلب

fol. 40^b.

ذكر رمثة (ام رمثة)

fol. 40^b.

ذكر ام كلثوم بنت عقبة

fol. 41^a.

ذكر ام خالد بنت خالد

fol. 41^a.

ذكر فاطمة بنت عتبة بن ربيعة

fol. 41^b.

ذكر حمدة بنت جحش

fol. 41^b.ذكر ام قيس بنت معصن رضي الله تعالى
عنهماfol. 42^a.

ذكر عذامه (عذامة) بنت وهب

fol. 42^b.ذكر فاطمة بنت ابي حبيش رضي الله تعالى
عنهماfol. 42^b.

ذكر برة بنت ابي بصرة رضي الله عنها

fol. 43^a.

ذكر حبيبة بنت ابي بصرة رضي الله عنها

fol. 43^a.

ذكر ام فروة بنت ابي قحافة

fol. 43^a.

ذكر اميمة بنت رقيقة رضي الله تعالى عنها

fol. 43^a.

ذكر بريدة مولاة عائشة

fol. 44^a.كتاب مناقب الصحابة رضي الله تعالى عنهم
اجمعينfol. 53^a.

كتاب الاحكام

fol. 62^a.

كتاب الأطعمة

fol. 81^a.

كتاب الاشربة

fol. 87^b.

كتاب البر والصلة

fol. 105^a.

كتاب اللباس

fol. 115^a.

كتاب الطب

fol. 129^a.

كتاب الاضاحي

fol. 136^a.

كتاب الذبائح

fol. 140^a.

كتاب التوبة والاناة

fol. 153^a.

كتاب الادب

fol. 170^b.

كتاب الايمان والندور

fol. 177^a.

كتاب الرقاق

fol. 191^b.

كتاب الفرائض

fol. 200^b.

كتاب الحدود

fol. 223^b.

كتاب تعبير الرؤيا

fol. 237^a.

كتاب الرقا

fol. 241^a.

كتاب الفتن

fol. 318^b.

كتاب الاهوال

The colophon, dated A.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in A.H. 1026:—

اخر كتاب الاهوال و هو اخر كتاب الجامع الصحيح المستدرک
تالیف الحاكم الامام ابی عبد الله محمد بن عبد الله بن محمد بن
حمدويه . . . و كان الفراغ من تزييره ضعی يوم الاثنين من شهر
رمضان ١٠٢٦ سنة

No. 207.

foll. 401; lines 27; size $9\frac{1}{2} \times 7$; 7×5 .

مشارك الانوار على صاحب الآثار

**MASHÂRIQ AL ANWÂR ‘ALÂ
SİHÂH AL ÂŞÂR.**

A commentary on the difficult words and phrases of Muwaṭṭa', Bukhârî and Muslim, with the correction of the mistakes as to the Ḥadîṣ, Isnâd, names and distinctive places of the traditionists, made by scribes and traditionists, by Abû al Faḍl 'Iyâḍ bin Mûsâ bin 'Iyâḍ al Yahṣabî as Şabṭî al Mâlikî, عياض بن موسى بن عياض

اليعصبي السبتي. His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under العافظ ابو علي الغساني, from whom he first received the sanad for narrating Ḥadīṣ, and after the death of Ḡassānī, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qarṭaba, where, according to his own statement in the preface, he received the sanad for narrating Ḥadīṣ of Muwatta', Buḫḫārī and Muslim. 'Iyād was appointed Qāḍī of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.

For 'Iyād's life and works see: Ibn Khallikān, vol. i., p. 329; Huffāz, vol. iv., p. 99; Mir'at al Janān, fol. 315; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م
ن ص ض ع غ ف ق س ش ه و لا ي

'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad (8th century A.H.) says in his Baḥr al wuqūf, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:—

الحمد لله مظهر دینه المبين — وحائظه من شبه المبطلين النح

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Naskh.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

No. 208.

fol. 366; lines 25; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

سنن أبي داؤد

SUNAN U ABÎ DÂ'ÛD.

The 3rd of the six canonical collections of traditions, in two parts, bound in one volume.

Part I.

Beginning with the Isnād thus:—

اخبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة
الخلق برهان الدين محدث الحرمين نصر بن ابي الفرج امتع
الله المسلمين ببثائه و رضي عنه و ارضاه قال اخبرنا الامام
الحافظ ابو طالب محمد بن محمد بن ابي زيد العلوي . . . باب
الرجل يتنبأ لبوله

Author: Abū Dā'ūd Sulaimān bin Ash'as Sijistānī, ابو داؤد سليمان بن اشعث السجستاني, was born in Sijistan A.H. 202 = A.D. 847. There is some controversy regarding his birthplace, سجستان. Some assert it to be a village in Basra (see Yāqūt, vol. iii., p. 44), while others take it to be the well-known town in Harāt, and the latter statement is supported by the later biographers, such as the author of *Ansāb-u-Sam'ānī*, fol. 166^a, Wafī'āt al a'yān, vol. i., p. 214, and Huffāz, vol. ii., p. 177. He studied many branches of Muḥammedan literature, travelled to Hījāz, Egypt, and Syria, and attended lectures by many renowned traditionists, such as امام احمد بن حنبل, d. A.H. 241 = A.D. 855, and عبد الله بن مسلمة الثعنبي, d. A.H. 221 = A.D. 836.

Abū Dā'ūd secured an exceptional reputation in Ḥadīṣ, and was unanimously admitted to be the Imām of the subject. It is stated in Huffāz, vol. ii., p. 177, and Mir'āt al Janān, fol. 172^a, on good authority, that the Ḥadīṣ was as easy for him as the iron was soft for the prophet Dā'ūd, لين لابي داؤد الحديد كما لين لداؤد الحديد. Many traditionists have narrated Ḥadīṣ from him; among them the following are the foremost: Abū 'Isā Turmūdī (d. A.H. 279 = A.D. 829) and Abū 'Abdarrahmān Nasā'ī (d. A.H. 303 = A.D. 915), authors of the 4th and 5th canonical collection of traditions. Abū Dā'ūd finally settled in Basra, where he died in A.H. 275 = A.D. 888.

See, for his life: *Ansāb-u-Sam'ānī*, fol. 166^a; Ibn Khallikān, vol. i., p. 214; Huffāz, vol. ii., p. 177; Hāj. Khal., vol. iii., p. 622; Brock., vol. i., p. 161.

According to the author's own statement, quoted in Huffāz, vol. ii., p. 179, the present work consists of four thousand and eight hundred Ḥadīṣ selected from some 500,000. *Ṭabaqāt Abū Ya'la*, fol. 67^a, and Ibn Khallikān, vol. i., p. 214, tell us that it was highly admired by Imām Aḥmad bin Ḥanbal, to whom the author submitted

it for approval. It is his only work. Foll. 1-4 contain a collection of various Isnâds of several *Mashâikh* for narrating the Sunan of Abû Dâ'ûd. These Isnâds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by Futûḥ Burhânaddîn, an eminent traditionist, who died in A.H. 619. See Huffâz, vol. iv., p. 175.

Scribe الحسن بن عبد الحسين البغدادي

Part II.

Beginning with the Isnâd thus:—

اغبرنا الشيخ الفقيه ابو الحسن علي بن خلف التلمساني
... كتاب الفرائض

and ending with the last Ḥadîṣ of the Sunan.

For other copies see: Berlin, 1246-48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeni, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.

For its various commentaries see: Ḥâj. *Khal.*, vol. ii., p. 622; Brock., vol. i., p. 161.

Both the parts are written in one hand; good *Naskh*.

Not dated, apparently 10th century A.H.

No. 209.

fol. 191; lines 22; size $8 \times 6\frac{1}{2}$; 7×5 .

الثالث لسنن أبي داؤد

A very old copy of the 3rd or the last part of the Sunan, beginning with the *كتاب الطب*, and ending with the last Ḥadîṣ of *باب شرح السنة*, corresponding with p. 183-275 of the Dehli printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to Sanad bin 'Inân al Azdi, *مسند بن عنان الأزدي* (d. A.H. 541 = A.D. 1146, see Ḥusn al Muḥâḍarah, fol. 224*), who had

compared his copy with the copy belonging to Ṭarṭūsī, *d. A.H. 520* = *A.D. 1126*, from whom Sanad bin 'Inân had got permission to narrate the Sunan:—

ثم كتاب السنن بعون الله قابلت جميعه بنسخة الفقيه
مسند بن عنان الازدي و قابله الفقيه— من نسخة الطرموسي
بمدينة الاسكندرية و كان الفراغ من نسخه و مثابته في العشر
الاول من المحرم من سنة ست و سبعين و خمسمائة قال
الفقيه مسند و حدثنا به ايضاً الفقيه ابو بكر محمد بن الوليد
الطرموسي عن شيخه قاضي ابي الوليد الباجي عن عبد الله بن
الوليد عن ابي موسى عيسى بن خلف عن ابي بكر محمد
بن بكر بن دامه عن ابي داود . . . و سمعت جميعه على
الفقيه ابي الطاهر (ابن عوف) مع سيف الدين و الجماعة سنة
خمس و سبعين و خمسمائة

In the same colophon the anonymous scribe says that he studied the whole work under Abû at Ṭâhir, whose full name is Abû at Ṭâhir Ismâ'il bin Makki bin 'Isâ bin 'Auf al Iskandarâni, ابو الطاهر اسماعيل بن مكى بن عيسى بن عوف الاسكندراني, *d. A.H. 581* = *A.D. 1185*; see *Ḥusn al Muḥādarah*, fol. 224^a, and *Ḥuffāz*, vol. iv., p. 130.

Foll. 181–191 contain a copy of the letter of Abû Dâ'ud to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abû Bekr Muḥammad bin Walid at Ṭarṭūsī, *d. A.H. 520* = *A.D. 1126*, but in the printed edition the same letter is quoted without authority.

A note written at the end by Ḥusain bin Yûsuf al Ḥusainî, حسين بن يوسف الحسيني, says that in *A.H. 584* he, with a group of traditionists named here, studied Ḥadiṣ contained in this copy, under 'Abd al Majid bin al Ḥusain bin al Ḥasan bin Alḥmad bin Dalil al Kindî, عبد المجيد بن الحسين بن الحسن بن احمد بن دليل الكندي:—

سمع جميع هذا الجزء علي الشيخ الامام الثقة ابي المفضل
عبد المجيد بن الحسين بن الحسن بن دليل الكندي بحق

روايته عن الشيخ الفقيه الامام ابي بكر محمد بن وليد الطرموسي — قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري بالبصرة في شهر شوال سنة ثمان و سبعين و اربعمائة — قال حدثنا ابو عمر القاسم بن جعفر بن عبد الواحد الهاشمي — قال حدثنا ابو علي محمد بن احمد اللؤلؤي عن مصنفه (*sic*) وفقه الله بقراءة ابي عبد الله محمد بن عبد الملك الانصاري ثم القرطبي و سماع الجماعة في هذا — (*sic*) و الشيخ الصالح ابو محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد عبد الملك الزيادي — و سليمان بن عثمان بن معاوية الصداد و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي الواعظ الحطيب و ابو الربيع سليمان بن حجاج التميمي و ابو محمد بن محمد بن ابي محمد بن محمد بن زرقون (*sic*) و ابو محمد عبد العزيز بن طاهر الموازيني — و عبد القادر بن عبد الواحد بن طاهر بن ابراهيم الازدي و محمد بن عمر بن محمد بن عمر و مظفر بن يعقوب بن ادريس الجذامي و اخرون و ذلك في مدة اغر جمادي الاغر (الاغزل) سنة اربع و ثمانين و خمسماية و كتبه حسين يوسف الحسيني و سمع مع الجماعة المذكورين سنة اربع و ثمانين و خمسماية

The above note is verified by 'Abd al Majid bin Dalil al Kindi himself, thus:—

الامر علي ما ذكر و كتبه عبد المجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadīṣ, marked in red (from foll. 1-72^a), were studied by Abū al Barakāt Aḥmad bin 'Abdallāh bin Muḥammad, ابو البركات احمد بن عبد الله بن محمد, (*d.* A.H. 671 = A.D. 1243, see Ḥusn al Muḥāḍirah, fol. 185^b), and other traditionists mentioned in the note, under Muḥammad Abd al Muṭī bin Muḥammad bin 'Abd al Muṭī, عبد المعطي بن محمد بن عبد المعطي, who received the Sanad from the aforesaid 'Abd al Majid bin Dalil:—

قرأت الاحاديث المعلمة بالحمرة من هذا الكتاب علي الشيخ
 الامام الفاضل الزاهد الوزع الكامل شديد النهراس محمد بن عبد
 المعطي بن محمود بن عبد المعطي القاه الله بسماح لجميع كتاب
 السنن من ابن دليل بسنده فسمع انفقهاء السادة ابو زكريا يحيى
 بن محمد ابو يوسف بن القطيبة و عبد العزيز بن يوسف التميمي و
 ابو البركات احمد بن عبد الله بن محمد و ابو علي عبد الرحمن
 بن حسن عرف بابن حمزة و عبد الوهاب بن يوسف (*sic*)
 و داود بن عبد القوي بن دائم بن داود و محمد عبد اللطيف
 بن ابي المظفر الحزاعي وغيرهم . . . (*sic*) . . . في يوم الجمعة
 العشر من ذي الحجة سنة اربع و ثلثين و مئة بالاسكندرية و
 الحمد لله رب العالمين و صلوة علي سيدنا

This note is also verified by Muḥammad ‘Abd al Mu‘ṭi bin ‘Abd al Mu‘ṭi himself, thus:—

صح (*sic*) محمد عبد المعطي بن محمود عبد المعطي

Written in ordinary Naskh.

No. 210.

fol. 345; lines 25; size 14 × 9; 10 × 5.

الجامع للترمذي

AL JAMI‘.

A complete copy of the 4th canonical collection of tradition.

Author: Abū ‘Isā Muḥammad bin ‘Isā at Turmuḍī Aḍ-Ḍarir, ترمذي The word ترمذي is pronounced in three ways: Tirmid, Tarmid, and Turmud; but

Sam'ânî remarks that scholars generally pronounce it Turmuḍ, *والذي يقوله المتقنون و اهل المعرفة بضم التاء و الميم* (see *Ansâb*, fol. 70^b). According to some he was born in Mecca, A.H. 209 (see *Ikmâl fi Asmâ ar Rijâl* by 'Abd al Ḥaqq ad Dehlawî, fol. 229); but the earlier biographers, such as the authors of *Ansâb*, *Waf'ât*, *Ḥuffâz*, and *Mir'ât al Janân*, etc., do not fix the date and place of his birth, while Ṣalahaddîn as Ṣafî simply remarks in *Nukat al 'Umyân*, fol. 87^b, that he was born in the beginning of the 3rd century A.H. Abû 'Îsâ studied Ḥadîṣ under traditionists such as: قتيبة بن سعيد (*d.* A.H. 240 = A.D. 854); علي بن حجر (*d.* A.H. 242 = A.D. 856); ابو مصعب (*d.* A.H. 244 = A.D. 858); and محمد بن اسماعيل البخاري, the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadîṣ from him.

Ḥuffâz, on the authority of some reliable sources, remarks that Turmuḍî had an exceptionally good memory, and was admitted on all hands to have been the Imâm of Ḥadîṣ in his time. He adds that Turmuḍî shed so many tears in the fear of God that he at last lost his eyesight. Abû 'Îsâ died in Turmuḍ, A.H. 279 = A.D. 829.

For his life see: *Ansâb-u-Sam'ânî*, fol. 70^b; Ibn *Khallikân*, vol. i., p. 484; *Ḥuffâz*, vol. ii., p. 207; *Mir'ât al Janân*, fol. 172^b; *Nukat al 'Umyân*, fol. 88^b; *Ḥâj. Khāl.*, vol. ii., p. 548.

Beginning:—

كتاب الطهارة

باب ما جاء لاقتبل صلاة بغير طهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Küper, 194; A. S., 445-6; Bodl., i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commentors of the present work see: *Ḥâj. Khāl.*, vol. ii., p. 548, and Brock., vol. i., p. 161.

Written in ordinary *Naskh*.

Not dated, apparently 13th century A.H.

No. 211.

fol. 269; lines 22; size 10 × 6; 9 × 5.

. A portion of Jamī' Tūmūdī, designated here:—

المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnād, thus:—

اعبرنا الشيخ الامام العالم الفقيه الورع رضي الدين شرف
الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي
الله تعالى عنه قراءة عليه و انا اسمع في شهر رمضان من سنة
احد عشر و سبعين و خمسمائة قال انبأنا الشيخ الامام الحافظ الصالح
الثقة ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الكروخي
رضي الله تعالى عنه قراءة عليه و انا اسمع في شهر سنة
خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد
ابو عامر محمود بن القاسم بن محمد بن محمد الاردبي رحمه قراءة
عليه و انا اسمع في ربيع الاول من اثنين و ثمانين و اربعمائة و
اعبرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم
الترياقى و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل
بن ابي الحامد العورجى رحمهما الله تعالى قراءة عليهما و انا
اسمع في ربيع الاخر من سنة احدى و ثمانين و اربعمائة قالوا
انبأنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح
الجراحى المروزي المروزي قراءة عليه— قال حدثنا ابو عباس
محمد بن فضل المصوبى المروزي الشيخ الثقة— قال حدثنا ابو
عيسى محمد بن عيسى بن سورة الحافظ رحمه الله تعالى— ابواب
الطهارة— باب ما جاء لا تقبل صلاة بغير طهور— قال حدثنا
قنينة النح

and ending with the chapter—

النهي عن ضرب الخدام

Corresponding with the printed copy, Mirath edition, A.H. 1282 = A.D. 1865, pp. 1-226, vol. i. The text has been collated with several copies of note.

The colophon runs thus :—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا
ويرضى — وصلى الله وملائكته — على خير خلقه محمد
النبي الامي الولي المصطفى سيد المرسلين — وخاتم النبيين
و علي آله و اهل بيته و صحابته — اجمعين — صلوة دائمة
الى يوم الدين . . . و كتب علي بن احمد بن هبة الله
المعروف بابن الكزاية الخطيب (sir) العمرية . و هو يستغفر الله —
من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه
لنفسه نفعه الله به و غفر لمن نظر فيه و دعا له بالعتق من النيران
و لجميع المسلمين و ذلك مع وفق الفراع منه في يوم الاثنين
مستهل شهر ربيع الاخر من سنة و سبعين و خمسمائة

Written in bold and good Naskh.

Dated A.H. 572.

علي بن احمد بن هبة الله المعروف بابن الكزاية. Scribe.

No. 212.

fol. 229; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}$; 10×7 .

A portion of the Jami' Turmuḍi, designated here :—

الجزء الثاني

Beginning with the following Isnâd :—

اخبرنا الشيخ ابو الفتح عبد الملك بن ابي القاسم بن ابي
سهل الهروي الكروخي قراءة عليه و انا اسمع فاقربه قال اخبرنا
ابو بكر احمد بن عبد الله الغورجي و ابو نصر عبد العزيز
التريافي و القاضي ابو عامر محمود بن القاسم الازدي قال اخبرنا
ابو محمد عبد الجبار ابن محمد الجراحي قال اخبرنا ابو العباس
محمد بن احمد المصنوي قال اخبرنا ابو عيسى محمد بن عيسى
الترمذي —

and ending with the Ḥadīṣ of the chapter :—

ما جاء على الجالس في الطريق

Corresponding with the printed edition, vol. i., pp. 57–226, and
vol. ii., pp. 1–109. The MS. bears at the end a Sanad dated A.H. 707,
granted by Yūsuf bin ‘Abdal Ḥādī to some of his pupils.

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

No. 213.

fol. 283; lines 17; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{4}$.

Another copy of Jāmi‘ Turmuḍī, beginning with the chapter of—

اطعمة

and ending with the last Ḥadīṣ of Turmuḍī; corresponding with vol. ii.
of the printed edition.

Written in ordinary Nasta‘liq.

Not dated, apparently 13th century A.H.

No. 214.

fol. 324; lines 15; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

Another fragment of Jami', designated here:—

الجزء الثاني

Beginning with the Ḥadīṣ:—

حدثنا الانصاري — نا — معن نا — مالك عن اسحق بن عبد
الله بن ابي طلحة عن ابي هريرة عن ابي واقد الليثي — ان رسول
الله صلي الله عليه وسلم بينما هو جالس في المسجد والناس معه
اذ اقبل ثلاثة نفر

and ending with the last Ḥadīṣ of Jami' Turmudī; corresponding with
the printed edition, vol. ii., pp. 109–264.

Written in good Naskh.

Dated A.H. 1292.

Scribe علي بن احمد بن مصطفى غنيم السكندري الحنفي

No. 215.

fol. 211; lines 20; size $12\frac{1}{4} \times 8$; 9×6 .

الماجتبى

AL MUJTABÂ.

The 5th canonical collection of traditions also called *As Sunan as Şagîrâh* or *as Şugrâ*, abridged from the author's larger work called *As Sunan Kabîrah* or *al Kubrâ*, in two volumes.

Beginning with Isnâd thus:—

VOL. I.

حدثنا الشيخ الامام الفقيه العالم المحدث مفتي الحرمين ابو
عبد الله محمد بن اسماعيل بن ابي الصيف الديلمي قال حدثنا

الشيخ الفاضل المحدث ابو الحسن علي بن المفضل المقدسي قال
حدثنا الشيخ الفاضل ابو الطاهر احمد بن محمد السلفي الاصفهاني
قال انا الشيخ الحافظ ابو محمد عبد الرحمن بن حمد الدولي بالدون
وحدثني ايضا الشيخ الامام السند الزاهد شيخ الشيوخ ابو محمد
عبد الرحمن بن حمد الدولي رضي الله تعالى عنه — اخبركم
القاضي ابو نصر احمد بن الحسين بن الكبار الديوري فاقربه قال
اخبرنا ابو بكر احمد بن محمد بن اسحق الديوري البستي الحافظ
قال اخبرنا الامام ابو عبد الرحمن احمد بن شعيب بن علي بن
بهر النسائي بمصر قال الحافظ ابو الطاهر السلفي المذكور و اجازة
لي الحافظان المبارك بن عبد الجبار ببغداد و مرشد بن يعقيل
المديني بكماله كما اجازة لهما علي بن منير الخلال عن محمد بن
عبد الله بن زكريا بن حيويه النيسابوري و هذه الروايات اتم
الروايات عن المؤلف الامام ابي عبد الرحمن احمد بن شعيب
النسائي رحمه الله — قال اخبرنا قتيبة بن سعيد قال حدثنا سفين
عن الزهري عن ابي سلمة عن ابي هريرة رضي الله تعالى عنه
قال اذا استيقظ احدكم من النوم فلا يغمس يده في وضوئه حتي
يغسلها ثلاثا فان احدكم لا يدري اين باتت يده الخ

The usual beginning—

باب تاويل قول الله عز و جل اذا قمتم الي الصلوة الخ

is given here on the margin.

Author: Abū 'Abdarrāḥmān Aḥmad bin Shu'aib bin 'Alī bin Sinān bin Baḥr al Khurāsānī, احمد بن شعيب بن علي بن سنان بن بحر الخراساني, was born in Nasā' in Khurāsān A.H. 215 = A.D. 830, where he studied Ḥadīṣ under معيد بن قتيبة (d. A.H. 240 = A.D. 855). He travelled to Hijaz, 'Irāq, Egypt, and Syria, and studied under the following traditionists:—

اسحق بن راهويه (d. A.H. 233 = A.D. 848),

هشام بن عمار (d. A.H. 215 = A.D. 860),

أبو كريب محمد بن العلاء (d. A.H. 248 = A.D. 863),

محمد بن نصر المروزي (d. A.H. 244 = A.D. 859),

and finally settled in Egypt. According to *Ikmāl*, fol. 229^a, *Ḥusn al Muḥāḍarah*, fol. 170, and *Ḥāj. Khal.*, vol. i., p. 479, the author made the present abridgment at the request of a certain Amir of Egypt. It is stated in *Ḥuffāz*, vol. ii., p. 268, that the *Khāṣa'is* 'Alī of Nasa'ī, in which he restricted himself wholly to the praise of 'Alī the 4th *Khalīf*, led the public to accuse him of professing the Shī'ī doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Alī. As this abridgment contains a selection of *Ṣaḥīḥ Ḥadīṣ* only, it is regarded as one of the canonical collections of traditions. Nasa'ī died in A.H. 303 = A.H. 915.

Besides the works mentioned in Brock., vol. i., p. 162, the following are enumerated in *Ḥuffāz*, vol. ii., p. 268, *Ḥusn al Muḥāḍarah*, fol. 170^a, and *Ikmāl*, fol. 229^a :—

(1) فضائل صحابة (2) مناسك (3) مسند مالك

(4) مسند علي

For the author's life see: *Yāqūt*, vol. iv., p. 777; *Ḥuffāz*, *loc. cit.*; *Ansāb-n-Sam'ānī*, fol. 357; *Ibn Khallikān*, vol. i., p. 20; *Mir'āt al Jamān*, fol. 185^a; *Ḥāj. Khal.*, vol. i., p. 479.

The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

ميمون البداية جمادي الاولى ١٢٣٩ هـ

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād I. A.H. 1239.

The present volume ends with *كتاب الزكوة*.

No. 216.

fol. 227; lines 20; size 12½ × 8; 9 × 6.

VOL. II.

Continuation of the above, ending as usual with the last *Ḥadīṣ* of *Al Mujtabā*.

Both the volumes are written in good *Naskh*, foll. 102-227 are supplied in a later hand.

Colophon runs thus:—

آخر كتاب الاثرية وهو اخر كتاب المجتبى

No. 217.

foll. 303; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; 10×5 .

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ايها الذين امدوا اذا قمتم الي
الصلوة الح

Written in ordinary *Nasta'liq*.

Dated A.H. 1258.

No. 218.

foll. 57; lines 24; size $8 \times 8\frac{1}{2}$; 8×5 .

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1-36, begins abruptly thus:—

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلي
الله عليه و سلم اذا اعجله السير في السفر يؤخر صلوة المغرب
حتى يجمع بينهما و بين العشا

Corresponds with foll. 33-72^a of the preceding copy, and ends thus:—

لجز الجزء و يتلوه انشاء الله تعالى في الذي يليه باب السلام

Part viii., foll. 37-56^b, begins with the chapter—

السلام

and ends with the chapter—

قدر القراءة في صلوة الكسوف

Corresponds with foll. 72^a-90^b of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه و سلم تأليف ابي عبد الرحمن احمد بن شعيب بن بحر النسائي رواية ابي بكر احمد بن محمد بن اسحاق البستي عنه رواية القاضي ابي نصر احمد بن الحسين بن الكبار رواية الشيخ ابي محمد عبد الرحمن بن حمد الدوني سماعاً للشيخ ابي الحسن سعد الخير بن محمد بن سهل الانصاري

Part x. (part), foll. 57^a-57^b, begins with the chapter—

الامر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101^a.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

ابو الفضل محمد بن ناصر بن محمد بن علي البغدادي
(d. A.H. 550 = A.D. 1153)

ابو البركات عبد الرحمن بن محمد
(d. A.H. 577 = A.D. 1180)

ابو النجيب عبد القاهر بن عبد الله بن محمد بن عمرو السهروردي
(d. A.H. 563 = A.D. 1166)

ابو الفرج عبد الرحمن بن علي بن محمد الجوزي
(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

ابو الحسن سعد الخير بن محمد بن سهل الانصاري

(d., according to Mir'at al Janân, fol. 313^b, A.H. 541 = A.D. 1144).

Some of the notes mention the fact that the four daughters of فاطمه - زينب - ليلى - رابعة, viz. سعد الخير الانصاري, had studied the present work under their father.

Written in good Naskh.

No. 219.

fol. 67; lines 33; size $11\frac{1}{2} \times 8$; 9×6 .

زهر الربى علي المجتبى

ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's Muġtabâ, by 'Abdarrahmân as Suyûṭî (for his life, see above, pp. 3, 4), on the model of his commentary on Bukhârî (see no. 168).

Beginning:—

الحمد لله لا تحصي مننه و الصلوة و السلام علي محمد الذي
اشرفت انواره

He says in the preface that the want of a commentary on Nasa'i's Muġtabâ induced him to write the present one. The preface includes a short biographical notice of Nasa'i. The Muġtabâ has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûṭî wrote the present commentary in A.H. 904:—

قال المؤلف رحمه الله تعالى فرغت من تاليفه يوم الجمعة عاشر
ربيع الاول سنة اربع وتسعمائة

Written in good Naskh.

Dated Medina, A.H. 1115.

تم زهر الربى علي المجتبى سنن الامام النسائي رحمه الله
بعد صلوة الظهر بساعة من نهار السبت لخمس مضت من شهر

شوال من شهور سنة ١١١٥ علي يد الفقير محمد بن جابر في المدينة المنورة

Scribe محمد بن جابر

No. 220.

fol. 350; lines 19; size $11\frac{1}{2} \times 6$; 8×4 .

سنن ابن ماجه

SUNANU IBNI MÂJA.

The 6th canonical collection of traditions.

Author: Abû 'Abdallâh Muḥammad bin Yazîd al Qazwînî, ابو عبد الله محمد بن يزيد القزويني, commonly called Ibn Mâja (born A.H. 209 = A.D. 824). He studied Ḥadîs under the traditionists ابو طاهر (d. A.H. 254 = A.D. 868), ابو بكر بن ابي شيبة (d. A.H. 255 = A.D. 850), and هشام بن عمار (d. A.H. 245 = A.D. 859), and several authors of repute have taken him as their authority for Ḥadîs.

He died in A.H. 273 = A.D. 886.

See for his life: Yâqût, vol. iv., p. 90; Ibn Khallikân, vol. i., p. 484; Iḥfâz, vol. ii., p. 209; Mir'ât al Janân, fol. 171^b; Hâj. Khal., vol. i., p. 477; Brock., vol. i., p. 163.

Beginning:—

قال انا ابو زرعة طاهر بن محمد بن طاهر المقدسي الصوفي . . . باب اتباع سنة رسول الله صلى الله عليه وسلم حدثنا ابو بكر بن ابي شيبة حدثنا شريك عن الاعمش عن ابي صالح عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم ما امركم به فخذوه وما نهيتكم عنه فانتهوا

This work is divided into thirty-two Bâbs, subdivided into 1,500 chapters, and contains 4,000 Ḥadîs.

Some authorities take Muwaṭṭa' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Mâja. Ḍalabî and Yâfi' mention Ibn Mâja as a historian

and one well versed in Tafsîr, and Ibn Khallikân says that Ibn Mâja wrote a commentary on the Qur'ân and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492-3; Ragîb, 259-60; A. S., 542-44; Köper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

اخر كتاب سنن ابن ماجة — الحمد لله رب العالمين و صلي
الله علي محمد و اله و اصحابه اجمعين تمام شد ابن ماجة بتاريخ
١٢٦٦
بست و دويم شهر ذي الحجة هـ

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe سيد بهادر علي

No. 221.

fol. 189; lines 21; size 10 × 7; 8 × 4½.

شرح سنن ابن ماجة

SHARḤU SUNANI IBNI MÂJA.

The 2nd part or Juz of the commentary on Ibn Mâja (جزء ثاني) (من شرح ابن ماجة), containing the commentary on the chapter—

نكت كل شعر جنابة

and ending with the commentary on the chapter—

النهي عن انشاء السوال في المسجد

Commentator: Abû 'Abdallah Muḡlaṭā'i bin Qiliġ bin 'Abdallah 'Alâ-addin al Bakjarî al Hikrî al Hanafî, بن قلیچ ابو عبد الله مغلطائي, was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Iladîş in Madrasah Zâhiriyyah in Cairo. Husn al

Muḥâḍarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See Ad Durar al Kâminah, fol. 540^a; Husn al Muḥâḍarah, fol. 174^b; Hâj. Khal., vol. i., p. 477; Brock., vol. ii., p. 48.

Beginning:—

باب تصت كل شعر جنابة حدثنا مضر بن علي الجهضمي ثنا
الحرف بن وجيه ثنا مالك بن دينار عن محمد بن سيرين عن
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تصت كل
شعر جنابة فاغسلوا الشعر واتقوا البشر قلت هذا حديث لما رواه
ابو داود اتبعه الحرف حديثه منكر وهو ضعيف كذا في كتاب
اللؤلؤي الخ

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in Tâj at Ṭabaqât, vol. viii., part i., fol. 381:—

- | | |
|----------------------|-----------------------|
| (1) شرح صحيح البخاري | (3) ذيل علي التهذيب |
| (2) ذيل على المؤلف | (4) جمع اوهام التهذيب |
| والمختلف | (5) شرح ابي داود |

The following colophon gives the date of composition A.H. 739:—

اخر الجزء الثاني من (sic) ويتلوه الجزء الثالث باب الصلوة
في اعطان الابل فرغ من هذه المجلدة في شوال سنة تسع وثلثين
وسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the Zâhiriyyah Madrasah. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الحمد لله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية
وذلك في مستهل صفر اعدى واربعين وسبعائة مغلطائي

There are marginal notes throughout the copy.

Written in good Naskh.

Dated A.H. 739.

No. 222.

fol. 49; lines 33; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

مصباح الزجاجة على سنن ابن ماجه
MISBÂḤ AZ ZUJÂJAH 'ALÂ SUNANI
IBNI MÂJA.

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarrahmân bin Abi Bakr as Suyûṭî, عبد الرحمن بن أبي بكر السيوطي (see above, no. 219).

Beginning:—

الحمد ذي الجلال والاکرام والصلوة والسلام على رسوله محمد
 سيد الانام الخ

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see Tawshih, fol. 1^a) to write a commentary on each of the six canonical collections:—

وقد عزميت على ان اضع على كل من الكتب الستة كتابا على
 هذا النمط

The colophon runs thus:—

هذا اخر تعليق على سنن ابن ماجه والحمد لله على كل حال
 ووافق الفراغ من رقم هذه النسخة المباركة ضحوة نهار الاثنين
 ٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية على صاحبها افضل
 الصلوة وازكي السلام بالمدينة المنورة على يد افقر العباد واحوجهم
 الى ربه اللطيف القادر محمد بن جابر غفر الله له ولوالديه ولمشائعه
 ولاحبابه ولاخوانه في الله والحمد لله رب العالمين

The present commentary and the انجاح الحاجة by 'Abd al Ganî were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; Brock., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116.

Scribe محمد بن جابر

No. 223.

fol. 415; lines 30; size $13\frac{1}{2} \times 10$; 9×6 .

جامع الأصول إلى احاديث الرسول

JÂMI' AL UŞÛL ILÂ AHÂDÎŞ AR RASÛL.

A collection of the traditions of Bukhârî, Muslim, Muwaţţ'a, Turmudî, Abû Da'ûd and Nasa'î, in two volumes.

By Majdaddîn Abû as Sa'âdât al Mubâarak bin Abî al Karam Muḥammad bin Muḥammad bin 'Abdalkarim bin 'Abdalwâhid ash Shaibânî Ibn al Aşîr al Jazari, مجدالدین ابو السعادات المبارك بن محمد بن محمد بن عبد الواحد الشيباني ابن الاثير الجزري.

Vol. 1.

Beginning:—

الحمد لله الذي اوضح لمعالم الاسلام سميلا وجعل السنة للاحكام
دليلا

The author was born, A.H. 544 = A.D. 1149, in Jazîratu Ibn 'Umar, where he was brought up and educated. He travelled to Maṣṣal (where he settled permanently) and Bagdâd, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19*, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Maṣṣal, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الاسلام ابو عبد الله محمد بن محمد بن
سرايا بن علي بن نصر بن احمد بن علي
ك ٢

II. Muslim. in Maṣṣal, A.H. 585 = A.D. 1189, under—

ابو يامر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي

from whom he received a sanad for narrating the Ḥadīṣ of Muslim—and

ضياء الدين شيخ الاسلام ابو احمد عبد الوهاب بن علي بن علي
الامين

III. Muwaṭṭaʿ, in Maṣṣal, A.H. 588 = A.D. 1192, under—

ابو بكر يحيى بن سعيد بن تمام القرطبي الازدي

IV. Turmudī, in Baġdād, A.H. 586 = A.D. 1190, under the aforesaid—

ابو احمد عبد الوهاب

V. Abū Dāʾūd, in Baġdād, under the same.

VI. Nasaʿi, in Baġdād, A.H. 586 = A.D. 1190, under—

ابو القاسم بن نعيم بن صدقة

His two younger brothers, ‘Izzaddīn Abū ‘l Iḥṣān (*d.* A.H. 630 = A.D. 1232) and Ḍiyāʿaddīn (*d.* A.H. 637 = A.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, *Al Kāmil*. Abū ‘l Barakāt al Mustaufī remarks that Majdaddīn was a famous scholar of his age (see Ibn *Khallikān*, vol. i., p. 441). He at first entered the service of Mujāhidaddīn Qāʾimāz (قايماز) bin ‘Abdallah (*d.* A.H. 595 = A.D. 1199), the Governor of Maṣṣal, for writing letters to kings and nobles; and subsequently, of ‘Izzaddīn Muṣʿūd I. (A.H. 576–589 = A.D. 1180–1193), the fifth king of the Atābaks of Maṣṣal. After the death of ‘Izzaddīn Muṣʿūd I., he continued to enjoy the same favour from the king’s son, Arslān Shāh I. (A.H. 589–607 = A.D. 1193–1210). An attack of paralysis compelled him to retire from the royal service. Ibn *Khallikān* says that Majdaddīn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddīn built a rest-house in a village of Maṣṣal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: Ibn *Khallikān*, vol. i., p. 441; *Mirʾāt al Janān*, fol. 377^a; *Subkī*, vol. vi., fol. 274; *Isnāwī*, fol. 48^a; Ibn *Shahība*, fol. 67^a; *Ḥāj. Khal.*, vol. i., p. 244; *Brock.*, vol. i., p. 357.

The confusing arrangement and omissions of Ḥadīṣ in the *Tajrid* (a similar collection of Ḥadīṣ by Ibn Ruzain, *d.* A.H. 513 = A.D. 1119)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Jam' bain as Ṣaḥīḥain (see No. 204 in this volume) as his source for Buḫārī and Muslim, and for the remaining four he relied on his own copies of the works.

The following abbreviations have been observed in the present work: ب for Buḫārī, م for Muslim, ط for Muwatta', د for Abū Dā'ūd, ن for Nasa'ī. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Faṣls, and 291 Far's, followed by an appendix, called كتاب اللواحق, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanns and six Qisms.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ط.

The title of the work is written on a gilt ground, within a golden circle.

No. 224.

fol. 392; lines 30; size 13½ × 10; 9 × 6.

VOL. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ع thus:---

عرف العين ويشتمل على ستة كتب - كتاب العلم - كتاب العفو -
كتاب العتق - كتاب العدة - كتاب العارية - كتاب العمرى - الكتاب
فى العلم وفية ستة فصول الفصل الاول فى الصف عليه

For other copies of the work see: Berlin, Nos. 1311-16; Br. Mus. Suppl., No. 145; Jeni, 181-93; Cairo, i., 294; Rampore Library, Nos. 66-70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرتضى بن المجتبى الحسينى

No. 225.

fol. 351; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفصول شرح جامع الأصول

AL FUṢŪL SHARḤU JÂMI' AL UṢŪL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Alī bin Ḥusāmaddīn al Muttaqī, علي بن حسام الدين المتقي (d. A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384). هذا الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المتقي و بخط مؤلفه

The biographers of 'Alī bin Ḥusāmaddīn do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawāmi' al Kilām, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Alī bin Ḥusāmaddīn.

Beginning:—

الحمد لله الذي امرنا بالاعتداء بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jāmi' al Uṣūl.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصمنا الله من ايذاء الظالمين ونصرنا على المنافقين واعاذنا من عذاب الكافرين

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 226.

fol. 187; lines 27; size 11 × 9; 8½ × 6.

تجريد الأصول من احاديث الرسول

TAJRÎD AL UṢŪL MIN AḤÂDÎṢ
AR RASŪL.

An abridgment of the *Jāmi' al Uṣūl*, excluding the *Isrād* and repeated *Ḥadīṣ*, in two volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على
سيد المرسلين

By Iḥibatallah bin Qāḍī al Quḍāt Najmaddīn bin 'Abdarrahīm bin Qāḍī al Quḍāt Shamsaddīn Ibrāhīm bin al Bārīzī al Ḥamawī, هبة الله بن قاضي القضاة نجم الدين بن عبد الرعيم بن قاضي القضاة شمس الدين ابراهيم بن البارزي الحموي, who was born in Ḥamāt, in A.H. 645 = A.D. 1247, and studied under his father, grandfather, and some others, such as Shāikh 'Izzaddīn Abū 'l 'Abbās Aḥmad bin Ibrāhīm al Wāsiṭī al Fāruṣī (*d.* A.H. 694 = A.D. 1294), and Jamāladdīn Muḥammad bin 'Abdallāh bin Mālik (*d.* A.H. 672 = A.D. 1273). He received a sanad from Shāikh 'Izzaddīn bin 'Abdassalām (*d.* A.H. 660 = A.D. 1262). In a short period he made himself master and specialist in Muḥammadan Law, and surpassed all the scholars of his age in that branch of learning. He secured for himself a world-wide reputation and general respect, and in a short time became Qāḍī of his native place, a post which was held by his ancestors in times past. The fact that he did not accept any salary or remuneration for the post testifies to his pious feelings. Even when discharging the responsible duties of Qāḍī, he did not give up the idea of learning, and devoted part of his time to composition. It is stated in *Ṭabaqāt Ibn Shāhba*, on the basis of reliable authorities, that he composed nearly fifty works, and collected a large number of books for his own use. He repeatedly performed pilgrimages, became blind in his latter days, and died in A.H. 728 = A.D. 1338.

For his life and works see: Subkī, vol. vii., fol. 300; Ad Durar al Kāminah, vol. ii., fol. 637; Ibn Shāhba, fol. 131; Ḥāj. Khal., vol. i., p. 244; Brock., vol. ii., pp. 86 and 116.

The author in the preface says that he studied the *Jāmi' al Uṣūl* under زين الدين ابو العباس احمد بن ابي الكريم الواسطي, who studied under Majdaddin, the author of *Jāmi' al Uṣūl*. He further adds that as the work, *Jāmi' al Uṣūl*, was a lengthy one, it was not utilized by the public, hence the present abridgment. The Isnāds, repeated Ḥadīṣ, and commentaries on Ḥadīṣ, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by Ibn Shahība in his *Ṭabaqāt*, fol. 131^b:—

- (1) روضات الجنان في تفسير القرآن
- (2) المجتبى
- (3) شرح الشاطبية
- (4) كتاب الوفا
- (5) شرح البهجة
- (6) كتاب المجرى من مسند امام الشافعي
- (7) تمثيل العجز
- (8) الدرة في صفه الجح والعمدة
- (9) كتاب الزيد
- (10) كتاب المبتكر في الجمع بين مسائل المصنوع والمختصر

The present work is mentioned in Köpr., 257; Jeni, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of Husain bin Abi Bekr bin Ibrahim an Nazili, a scholar of the 10th century A.H.

برسم خزانة الفقيه الاوحد النبيه الاحمد الوجيه شرف الدنيا
والدين الحسين بن ابي بكر بن ابراهيم النزيلي

The aforesaid Husain bin Abi Bekr records in the margin of the title-page the date of birth of his son, Abū Aḥmad Abū 'l Maḥāsīn, in A.H. 911.

ولد الولد السعيد المبارك الرشيد اليمون الجمعة ان شاء الله
تعالى ابو احمد ابو المعاسين بن حسين بن ابي بكر بن داود النزيلي
شهر ربيع الاخر سنة احدى عشر وتسعمائة انبته الله نبات الصالحين الخ

Three foll. before the title-page contain a few sanads and quotations from different works on Ḥadīṣ.

Foll. 1^b-2^b contain a sanad for narrating the Ḥadīṣ contained in the present work and reciting other works on different branches of Muḥammadan learning, granted by 'Abdarrahmān bin Abi Bekr as Ṣiddiqī bin Ibrāhīm bin Aḥmad bin Zaid, in A.H. 912, to his son, whom he calls Najīb.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين على ما انعم وولونه على سيدنا محمد
المصطفى وعلي آله اهل الصدق والوفاء واصحابه النجباء الاثقياء وبعد
فقد اجزمت الولد النجيب من امده الله بمواد توفيقه وابان له
المنهج الواضح من طريقته وجملة خلفا صالحا من سلفه . . . روايه كتب
التفسير والحديث والفقه واللغة والاصول والفرائض والحساب وكلما
يجوزني روايته . . . انتهت هذه الاجازة يوم الاثنين والتاسع والعشر
من شهر ذي القعدة عام اثنا عشر وتسعمائة . . . كتب ذلك الفقير
الحقير المعترف بالقصور والتقصير عبد الرحمن بن ابي بكر الصديق
بن ابراهيم بن احمد بن زيد وكذلك قرا على الولد المذكور جميع
كتاب تجريد الاصول المختصر من جامع الاصول في احاديث الرسول
للامام العالم شرف الدين عبد الرحيم الحمولى الشهير بالبارزى وقد
اجزمت له روايته الخ

Foll. 2^b-3^a quote a different work on Ḥadīṣ.

Fol. 3^b contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Husain bin Ibrāhīm an Nazili, to his son.

Written in good Naskh.

Dated A.H. 901.

علي بن داؤد بن احمد الهبي العيمي
Scribe

No. 227.

fol. 111; lines 32; size $12\frac{2}{3} \times 9$; $9\frac{1}{2} \times 7$.

Vol. II.

Continuation of the same, beginning:—

ترجمة الابواب التي اولها ضاد ولم يرو في عرف الضاد
حرف الضاد وفيه كتابان

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe الحسن بن محمد بن يعقوب

No. 228.

fol. 330; lines 34; size 13×8 ; $10 \times 5\frac{1}{2}$.

تيسير الوصول الى جامع الاصول

TAISÎR AL WUŞÛL ILÂ JÂMI' AL UŞÛL.

Another abridgment of the Jâmi' al Uşûl, arranged in alphabetical order.

By Abû 'Abdallâh 'Abdarrahmân bin 'Alî bin Muḥammad bin 'Umar bin 'Alî bin Yûsuf Wajihaddîn ash-Shaibânî az Zabîdî bin Daiba', أبو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن دايع, who was born in Zabid, A.H. 866 – A.D. 1461. A few months after his birth his father 'Alî went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarrahmân was brought up by his maternal grandfather, Sharafaddîn Abû 'l Ma'rûf Ismâ'il bin Muḥammad al Mubârîzî, شرف الدين أبو المعروف اسماعيل بن محمد المبارزي (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Ṭaiyib bin Ismā'il bin Muḥammad al Muḥārīzī, محمد طيب بن اسماعيل بن محمد المهارزي. In A.H. 883 he studied *Kitāb al-Zubd* (a work on jurisprudence by Hibatallāh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al Ash'arī (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabīd four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabīd, where he visited Aḥmad bin Aḥmad bin 'Abdallaṭīf az Zabīdī, أحمد بن أحمد بن عبد اللطيف الزبيدي (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdīn Abū Aḥmad aṭ Ṭabārī. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarrahmān as Sakḥāwī, محمد بن عبد الرحمن السكاوي (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabīd and composed *Ba'iyat al-Mustafīd* and *Kaṣṣat al-Kuram* (a history of Zabīd, which was highly appreciated by Shihābaddīn al Malīk az Zāfir, 'Āmir bin Ṭāhīr (A.H. 894-923 = A.D. 1488-1517), the fourth king of the Ṭāhīrids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the *Buḡyat al-Mustafīd*, and entitled it *Al-'Iqd al-Bāhir fī Tārīkh dawlati bani Ṭāhīr*, العقد الباهر في تاريخ دولة بني طاهر, dealing particularly with the accounts of the Ṭāhīrid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabīd, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: *An-Nūr as-Sāfir*, fol. 214; *Hāj. Khal.*, vol. i., p. 275.

Beginning:—

الحمد لله الذي يسر الوصول الى جامع الاصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadīṣ of the *Tajrīd al-Uṣūl* were granted to him by Aḥmad bin Aḥmad az Zabīdī and Muḥammad bin 'Abdarrahmān as Sakḥāwī. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāḡib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in *An Nûr as Sâfir*, fol. 223^a :—

- (1) كتاب غاية المطلوب
- (2) كشف الكرمه
- (3) مصباح المشكاة
- (4) كتاب المعراج
- (5) مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 329^b and 330^a, says that the present copy was transcribed by Aḥmad bin Ṣalāh al Khawlānī for Bilāl Muḥsin bin Aḥmad Rājilī :—

الحمد لله الذي وفقني لا تمام هذا الكتاب الجليل النفيس بعد
 صلوة العصر من نهار الخميس لعله ثامن عشر شهر ربيع الاول من
 شهور سنة اثنين وخمسون ومائة بعد الالف من الهجرة النبوية علي
 صاحبها افضل الصلوة والسلام وانا افقر عباد الله اليه واحوجهم
 لديه . . . احمد بن صلاح الخولاني . . . برسم مالكة الاخ المصب في
 الله الكريم المسامح بلال محسن بن احمد راجع الخ

Written in good Naskh.

Dated A.H. 1152.

No. 229.

fol. 253; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

تحفة الاشراف بمعرفة الاطراف

TUḤFAT AL AṢHRÂF BI MA'RIFAT AL AṬRÂF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

- (1) كتاب الشائل by Turmudî.
- (2) كتاب العلل by Turmudî.
- (3) عمل اليوم والليلة by Nasa'î.
- (4) كتاب المراسيل by Abû Dâ'ûd.

The traditions are arranged under the Musnad of those Ṣaḥābī (Companions of the Prophet) from whom the Ḥadīṣ is narrated. The names of the Ṣaḥābī are arranged in alphabetical order. The entire work is in four volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين واشهد ان لا اله الا الله وحده لا شريك له
اله الاولين والاخرين واشهد ان محمدا عبده ورسوله ام المتقين وخاتم
النبيين الخ

Author: Abû 'l Ḥajjāj Yūsuf bin 'Abdarrahmān bin Yūsuf bin Jamāladdīn al Mizzī al Qulā'ī al Kalbī ash-Shāfi'ī, أبو الحجاج يوسف بن عبد الرحمن بن يوسف بن جمال الدين المزني الكلبي الشافعي, was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Alī Ibn Abī 'l Khair and others the six canonical collections and the following works:—

- (1) كتاب الحليه
- (2) مسند امام احمد بن حنبل
- (3) معجم طبراني

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṣ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: Ḥuffāz, vol. iv., p. 290; Isnāwī, fol. 452; ad Durar al Kāminah, vol. ii., fol. 681; Ṭabaqāt, by Ibn Shahba, fol. 149^b.

In the preface he says that he relied on the collections of Ḥadīṣ by

Bukhârî and Muslim, and on the works اطراف الصحيحين (which are a sort of index to the Ḥadîṣ of Bukhârî and Muslim), two independent works bearing the same name, by Ibrâhîm bin Muḥammad ad Dimishqî (d. A.H. 401 = A.D. 1010), and Khalaf bin Muḥammad al Wâsiṭî (d. A.H. 401 = A.D. 1010).

For the Ḥadîṣ of the remaining four canonical collections, and for the four works on Ḥadîṣ mentioned above, the author relied upon the work الاشراف علي معرفة الاطراف, by Abû 'l Qâsim bin 'Asâkir (d. A.H. 571 = A.D. 1175). Abû 'l Ḥajjâj prefers the arrangement and style of اشراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722:—

وكان الشروع فيه يوم عاشورا سنة ست وتسعين وستمائة وخمسمائة
في الثالث من ربيع الاخر سنة اثنين وعشرين ومبعمائة

For other copies of the work see Berlin, nos. 1374-57, and Alger 499-500.

Written in good Naskh, in different hands.

Not dated, apparently 10th century A.H.

No. 230.

fol. 172; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Vol. II. and a portion of Vol. III. of the same.

VOL. II.

Beginning:—

من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القرشي الخ

Vol. II. ends on fol. 101^a, and on 102^b Vol. III. begins thus:—

عبيد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.

Not dated, apparently 10th century A.H.

No. 231.

fol. 224; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن هلال

Written in ordinary Naskh.

Dated A.H. 1259.

No. 232.

fol. 314; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

VOL. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

سعید بن مسیب المخزومي عن أبي هريرة

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe يحيى بن محسن بن عسین.

No. 233.

fol. 171; lines 27; size $10\frac{1}{2} \times 7$; 7×5 .

النكت الظراف على الاطراف

AN NUKAT AZ ZIRÂF 'ALÂ AL ATRÂF.

A work believed to be unique, containing a collection of Ḥadīṣ not included by Mizzi in his work, *Tuḥfat al Ashrâf* (see preceding Nos. 229–32), and corrections of the mistakes committed by him in the same.

By Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalāni, احمد بن علي بن محمد بن علي بن حجر العسقلاني (d. A.H. 852 = A.D. 1449).

For his life see the present vol., p. 49, No. 159.

Beginning:---

الحمد لله الذي لا تتعقب احكامه ولا ينفد ولو كان البحر مدادا
لكلماته كلامه الخ

Ibn Ḥajar in the preface says that the work تحفة الاشراف is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥadīṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the Tuhfah. Subsequently he found that the following authors:—

- I. Muḡaltā'i at Turkī (d. A.H. 762 = A.D. 1361);
- II. Ḥāfiẓ Ibn Kaṣīr (d. A.H. 774 = A.D. 1373);
- III. Ḥāfiẓ 'Abdarrahīm 'Irāqī (d. A.H. 806 = A.D. 1404);
- IV. Waliaddīn bin 'Abdarrahīm al 'Irāqī,

had also pointed out the omissions and mistakes of Mizzī, which they noted down on the margins of their copies of the Tuhfah, and on which they had composed small treatises. After that, Ibn Ḥajar discovered that Mizzī himself had collected some of the omitted Ḥadīṣ in his small treatise لواحق الاطراف. It is said in the preface that Ibn Ḥajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of An Nukat, says that Ibn Ḥajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of تحفة الاشراف and other notes made by him in A.H. 805.

النكت الطراف على الاطراف جمع الفقير احمد بن علي بن حجر
الشافعي نزلت من حواشي نسختي من كتاب الاطراف للمزي في
اواخر سنة تسع وثلثين وثمانائة وكنيت كتبت منه شيئاً يسيراً
في سنة خمس وثمانائة ثم الحقت فيه اشهاد والله المستعان هكذا
وجدت ذلك بخط جامعه تعمدته الله تعالى برحمته باول نسخته المنقول
هذا منها

The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Ṣafiaddin bin 'Alā' as Ṣafawī, ملكه اضعف
عباد الله القوي صفي الدين بن علاء الصفوي صفي الله قلبه لصفاء
صبغته عام ٩٩٩.

(ii) Written by Yahyā bin 'Isā, الحمد لله رب العالمين ملكه من
فضل ربه الفقير الي الله يعيلى بن عيسى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقابلة باصل
المصنف الذي هو بخطه ولله الحمد والمنة.

Ibn Hajar in the following colophon gives the date of his notes on the margin of the Tuhfah as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

اخر ما جمعته من حواشي الاطراف ولله الحمد واسأله العفو علق
سنة اثنين وثمانائة وفرغت من نقلها يوم الاحدلى عاشر ذيقعدة
عام تسع وثلاثين وثمانائة

The colophon is certified to be Ibn Hajar's colophon by the scribe thus:—

هذا لفظه بحروفه ومن خطه تغدده الله برحمته اكملت ذلك يوم
الخميس سابع المحرم سنة سبع وخمسين وثمانائة بالمسجد الحرام
كتب محمد المدعو عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد المكي, a well-known traditionist, author of *Al Mu'jam* and a pupil of Ibn Hajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribi character.

Dated A.H. 857.

Foll. 2-21^b and foll. 57-69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

No. 234.

fol. 439; lines 20; size $11 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5$.

مجمع الزوائد ومنبع الفوائد

MAJMA' AZ ZAWÂ'ID WA MANBA'
AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Ḥadīṣ of the six canonical collections.

By Nūraddīn bin Abū 'l Ḥasan bin 'Alī bin Abī Bakr bin Sulaimān bin Ḥajar al Haiṣamī, نورالدین بن ابو الحسن بن علی بن ابی بکر بن سلیمان بن حجر الهیثمی, an eminent scholar, Ṣūfī and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Husn al Muḥādarah, fol. 176; Tāj at Ṭabaqāt, vol. ix., fol. 90^a; Brock., vol. ii., p. 76. Ḥāj. Khal., in vol. ii., p. 360, says the author collected the materials from the following works:—

- I. Musnad of Imām Ahmad bin Ḥanbal, *d.* A.H. 241 = A.D. 855.
- II. Musnad by Abī Bakr al Bazzāz, *d.* A.H. 292 = A.D. 905.
- III. Musnad of Abū Ya'la al Maṣṣālī, *d.* A.H. 446 = A.D. 1064.
- IV. Three Ma'ājim, Al Mu'jam aṣ Ṣagīr, Al Mu'jam al Awsaṭ, and Al Mu'jam al Kabīr, by Sulaimān bin Ahmad at Ṭabarānī, *d.* A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يصدئنا فقال مالكم لا تكلمون ولا تذكرون الله
قولوا الله احمد والحمد لله وسبحان الله وبحمده الخ

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بصد الله تعالى
ومنه ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed.

Written in good Naskh.

Dated A.H. 1021.

محمد بن الحاج ناصر بن محمد

AL MASÂNÎD.

No. 235.

foll. 45; lines 22; size $10\frac{1}{2} \times 6$; $7 \times 5\frac{1}{2}$.

مسند أبي حنيفة

MUSNADU ABÎ ḤANÎFA.

A collection of Musnad Ḥadîṣ, i.e. Ḥadîṣ related from the Prophet in the proper chain of Isnâd.

By Imâm Abû Ḥanîfa Nu'mân bin Şâbit al Kûfi, امام ابو حنيفه, the founder of the Ḥanafî school, and the first of the four founders of the four sects of Sunnis. The date of birth of this Imâm is much confused by his biographers. The author of *Al Jawâhir al Muḍiyyah* mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, والصحيح انه ولد ثمانين وقيل احدى ومئتين. وقيل ثلاث ومئتين. Almost all his biographers agree that the Imâm died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imâm's son Ḥammâd (*d.* A.H. 196 = A.D. 812) and his grandson Ismâ'îl (*d.* A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, قال سمعت الواقدي يقول سمعت حماد بن ابي حنيفة يقول ولد ابي سنة ثمانين. وقال اسمعيل بن . . . سمعت حماد بن ابي حنيفة . . . ولد جدي سنة ثمانين. See No. 238, *Jam'u Masânîdi Abi Ḥanîfa*, fol. 9^a, وقال اسمعيل بن . . . سمعت حماد بن ابي حنيفة . . . ولد جدي سنة ثمانين. See Ibn Khallikân, vol. ii., p. 163. Beside these statements we have Abû Ḥanîfa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45^a.

ابو حنيفة قال ولدت سنة ثمانين وقدم عبد الله بن انس صاحب رسول الله صلى الله عليه وسلم بالكوفة

After devoting a short time to preliminary education, he engaged in trade, when Imâm Shu'bi al Kûfi (*d.* A.H. 109 = A.D. 728, see *Ansâbu Sam'ânî*, p. 334) advised him to continue his studies. By his advice Abû Ḥanîfa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under Shaikh Ḥammâd bin Sulaimân (*d.* A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kûfa, and in a short period he secured a wide reputation for learning, and commanded the highest respect for his knowledge. In A.H. 120 Abû Ḥanifa was appointed a lecturer at Kûfa in Ḥammād's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imâm. He thus founded the Ḥanafi school, which is regarded as most reasonable and philosophical.

Imâm Mâlik, the founder of the Mâlikî school (for his life see the present volume, p. 1), in connection with Abû Ḥanifa's powers of reasoning and argument, remarks that if Abû Ḥanifa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قيل لمالك هل رأيت أبا حنيفة قال نعم لو كلمته في هذه
السارية ان يجعله ذهباً لقام بجمته

See Ibn Khallikân, vol. i., p. 164.

Abû Ḥanifa's authority in jurisprudence is unanimously admitted. As regards his merit, Imâm Shâfi'î, the founder of the Shâfi'î school (d. A.H. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abû Ḥanifa.

من اراد ان يتبحر في الفقه فهو عيال على أبي حنيفة وكان أبو
حنيفة ممن وفق له الفقه

See Ibn Khallikân, vol. ii., 164.

Abû Hanifa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qâdîship, he more than once refused to accept the post of Qâdî of Kûfa. In the reign of Marwân II. (A.H. 127-132 = A.D. 744-750) he had to suffer punishment when he declined the post of Qâdî, and was obliged to leave Kûfa for Mecca. In the reign of Ja'far Ma'nûr, the second Abbaside Caliph (A.D. 136-158 = A.D. 754-775), he came back to Kûfa, and towards the end of A.H. 150 he was called by the Caliph to Bagdâd, and offered the post of chief judge (قاضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imâm to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imâm preferred the latter. A few days afterwards

the Imâm was called to the court and again asked to accept the appointment. But the Imâm did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imâm preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imâm Abû Hanîfa, which took place in Bagdâd in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurân. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Hammâd, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikân, vol. ii., p. 163; Hiffâz, vol. i., p. 151; Mir'ât al Janân, fol. 78; Al Jawâhir al Muḍiyah, fol. 13; Khairât al Hisân, 'Uqūd al Jumman, Ṭabaqât al Aḥnâf by Mullâ 'Alî Qârî, fol. 63; Ṭabaqât Sâdat al Aḥnâf, fol. 4; Taqrîb al Tahdîb, p. 262; Arbuthnot's History, p. 37; Brock., vol. i., p. 169; Hâj. Khal., vol. ii., p. 230; Taj at Ṭabaqât, vol. ii., part I., fol. 695.

Beginning:—

الحمد لله الذي شرع لنا ديناً قوياً وهدانا إليه صراطاً مستقيماً

The Musnad of Imâm Abû Hanîfa, like the Muwaṭṭa of Imâm Mâlik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mûsâ bin Zakariya bin Ibrâhîm bin Muḥammad bin Sa'îd al Hâškafî (d. A.H. 650 = A.D. 1252), and is narrated with his Isnâd to Abû Hanîfa.

اما بعد فهذه مسند الامام ابي حنيفة رضي الله تعالى عنه برواية
الصكفي ذكر اسناده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imâm are mentioned by Mullâ 'Alî Qârî in his Ṭabaqât, fol. 14^a—15^b:—

- (1) الفقه الاكبر
- (2) كتاب الوجايا
- (3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullâ 'Alî Qârî in the same Ṭabaqât mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

علي اذا ظفرت بالعالم والمتعلم اشرحه بعون الله

After carefully searching the list of 'Alī Qāri's compositions, we do not find any commentary on the work, hence it appears that 'Alī Qāri did not succeed in getting a copy of the same.

Beside those mentioned above, the following works—

(1) كتاب الاوسط

(2) كتاب المقصود

are mentioned by the authors of *Ḥadāiq al Ḥanafiya* as being Abū Ḥanifa's compositions, but the existence of these two works is also not traced. In the present Musnad, towards the end, we find that a few Ḥadīṣ have been directly transmitted by Abū Ḥanifa from the Ṣaḥābī Anas bin Mālik (*d.* A.H. 92 = A.D. 687); but the truth is that he had not received any Ḥadīṣ from him (see *Huffāz*, vol. i., p. 151). Mullā 'Alī Qāri, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present Musnad is not mentioned in any catalogue, but it was printed in the *Aṣṣaḥ al Maṭābi'* of Dehli in A.D. 1903.

The present MS. bears two seals of

المتوكل علي الله المنان بن مولانا نورالدين ميان

one towards the end and another on the title-page.

Written in good Naskh.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن محذوم ميان

No. 236.

fol. 96; lines 10; size 9 × 6½; 6½ × 3.

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashiraddin Ahmad, who says that he studied a few Ḥadīṣ of the present Musnad under Maulawī Muḥammad Ishāq ad Dehlawī, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating Ḥadīṣ from his grandfather Shāh 'Abdal'Azīz (*d.* A.H. 1228 = 1813). Maulawī Muḥammad Ishāq died in Mecca in A.H. 1262 = A.D. 1846 (see *Ḥadāiq al Ḥanafiya*, p. 473).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على

رسوله محمد وآله واصحابه اجمعين اما بعد فيقول بشير الدين احمد

حفا الله عنه بالسننات قد سمعت بعض الحديث من هذا المسند بن
مولانا محمد اسحق الدهلوي المشهور في الآفاق بالمحدث وقرأت
عليه بعضها باسناد جده المشهور بمولانا عبد العزيز عفر الله روحه
واجازلي بعضها باسناد الصبيحة الى الخصكفي (العصكفي) وقال
هو عدلنا باسناد الصبيحة الى الامام النعمان بن ثابت ابي حنيفة
الكوفي رحمه الله وهو قال قد سمعنا عن حماد وغيره كذا في هذا
الكتاب والله اعلم بالصواب

The marginal notes are not frequent.

Written in Nasta'liq.

Dated A.H. 1263.

Scribe غلام صدائي

No. 237.

fol. 96; lines 10; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح مسند ابي حنيفة

SHARḤU MUSNADI ABÎ ḤANÎFA.

A commentary on the above Musnad.

By Mullâ 'Alî bin Sulṭân Muḥammad al Qârî al Hirawî, ملا علي بن سلطان محمد القاري الهروي, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Alî Qârî travelled to Mecca, where he thenceforward permanently resided, and studied there under Shaiḥ 'Abdallâh as Sindhî al Makki (d. A.H. 996 = A.D. 1589), Shihâbaddîn Ibn Ḥajar al Haiṣamî (d. A.H. 973 = A.D. 1566), Shaiḥ Qutbaddîn Muḥammad bin Muḥammad al Iḥanafi al Makki (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Alî Qârî's compositions are less in number than those of Suyûtî, they are highly regarded and more valued than Suyûtî's, as 'Alî Qârî based his work on critical investigation as well

as on quotation from others, while Suyûṭī (see No. 123) based his work generally on quotation.

‘Alī Qārī died in A.H. 1014 = A.D. 1605. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 185; *Iqd al Jawāhir*, fol. 66; *Taj at Ṭabaqāt*, vol. xi., fol. 59; *Ithāf an Nubalā*, p. 325; *Iḥādīq al Ḥanafiyah*, p. 399; Brock., vol. ii., p. 394.

Beginning:—

الحمد لله الذي هدانا الى الملة الحنفيه - اما بعد فيقول خادم
الكتاب القديم والحديث القويم علي بن سلطان محمد القاري ان هذا
فتح لطيف وشرح شريف للمستند المستند الى الامام الاعظم الخ

On fol. 2^b, ‘Alī Qārī says that *Shaiḫ* ‘Abdallāh as Sindhī (d. A.H. 996 = A.D. 1589) reads the name of the narrator of the Musnad as *Khaskafī*, but ‘Alī Qārī, referring to *Al Jawāhir al Muḍīyah*, corrects it as *Haṣṣafī*:

الحصكفي بفتح الحاء المعجمة ومكون الصاد المهملة ففاء مفتوحة
فكاف فياء نسبة كذا رأيته مضبوطاً بخط شيخنا مولانا عبد الله السندهي
رحمه الله تعالى لكن في الجواهر المضييه في طبقات الحنفيه للشيخ
عبد القادر القريشي الحصكفي بفتح الحاء المهملة ومكون الصار
المهملة وفتح الكاف وفي اخرها الفاء نسبة الى حصن كيف مدينة
من ديار بكر

The title of the commentary is not mentioned anywhere in the present work, but ‘Alī Qārī incidentally mentions its title as *Musnad al Anām* in the preface of his work *Ṭabaqāt al Aḥnāf* (see Hand-list, No. 2451), thus:—

اما بعد فيقول الواثق بكرم ربه الباري علي بن سلطان محمد
القاري لما وفقني الله بسحانه بلطفه الحفي وتوفيقة الوفي على كتابة
مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتب مؤلفه علي بن سلطان محمد القاري عامه ربه الباري بلطفه
الحفي وكرمه الوفي بمكة المشرقه المكرمه وقبلة الكوفة المعظمه يوم
الجمعة المباركة من مشهور عام اثني عشر بعد الالف من الهجرة النبوية

A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصنيف وتاريخ الكتابة سنة ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

نقل من خط مصنفه كتبه محمد علي الكوكبي ثم ملا صادق اللاهوري

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muḥammadî Press, Lahore, and again at the Mujtabâ'î Press, Dehli, A.D. 1903.

Written in good Naskh.

Dated A.H. 1083.

No. 238.

fol. 464; lines 25; size $9\frac{1}{2} \times 4$; 9×6 .

جمع مسانيد ابي حنيفه

JAM'U MASÂNIDI ABÎ ḤANÎFA.

(also called Musnadu Khwârazmî, مسند غوارزمي)

A collection of Musnad Ḥadîṣ transmitted from Abû Ḥanîfa, by the following 14 authors :—

I. Abû Muḥammad 'Abdallāh bin Muḥammad bin Ya'qûb bin al Ḥārīṣ al Ḥārīṣī, ابو محمد عبد الله بن محمد بن يعقوب بن الحارث بن الحارثي (d. A.H. 340 = A.D. 952, see al Jawāhir al Muḍīyah, fol. 130).

II. Ḥāfiẓ Abû'l Qāsim Ṭalḥa bin Muḥammad bin Ja'far, ابو الحافظ ابو القاسم طلحه بن محمد بن جعفر (d. A.H. 380 = A.D. 992).

III. Ḥāfiẓ Abû'l Ḥasan bin Muḥammad bin Muẓaffar bin Mūsā bin 'Īsa bin Muḥammad, ابو الحسن بن محمد بن مظفر بن موسى (d. A.H. 374 = A.D. 986).

IV. Ḥāfiẓ Abû Na'im Aḥmad bin 'Abdallāh bin Aḥmad al Isfahānī, ابو نعيم احمد بن عبد الله بن احمد الاصفهاني (d. A.H. 430 = A.D. 1039).

V. Abû Bakr Muḥammad bin Abdalbâqî bin Muḥammad al Anṣârî, أبو بكر محمد بن عبد الباقي بن محمد الانصاري (d. A.H. 303 = A.D. 915).

VI. Abû Aḥmad 'Abdallah bin 'Adî al Jurjânî, أبو احمد عبد الله بن عدي الجرجاني (d. A.H. 365 = A.D. 977).

VII. Ḥasan bin Ziyâd al Lu'lu'i, حسن بن زياد اللؤلؤي (d. A.H. 204 = A.D. 820).

VIII. Ḥāfiẓ 'Umar bin al Ḥasan Ashnânî, الحافظ عمر بن حسن الاشناني (d. A.H. 347 = A.D. 961).

IX. Ḥāfiẓ Abû Bakr Aḥmad bin Muḥammad bin Khālîd, الحافظ أبو بكر احمد بن محمد بن خالد الكلاعي (d. A.H. 305 = A.D. 821).

X. Ḥāfiẓ Abû 'Abdallah Muḥammad bin Ḥusain bin Muḥammad bin Khusrâw, الحافظ أبو عبد الله محمد بن الحسين بن محمد بن خسرو البخاري (d. A.H. 523 = A.D. 1129).

XI. Imâm Abû Yûsuf Qâdî al Quḍât, امام أبو يوسف قاضي القضاة (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abû Yûsuf is called نسخة أبي يوسف.

XII. (a) Imâm Muḥammad bin al Ḥasan ash Shaibânî, امام محمد بن الحسن الشيباني (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imâm Muḥammad is called نسخة امام محمد.

(b) A few Musnad Hadîṣ quoted by Imâm Muḥammad from Abû Ḥanîfa which are mentioned in his work al-Âṣâr.

XIII. Ḥammâd, son of Abû Ḥanîfa, شيخ حماد ولد أبي حنيفة (d. A.H. 196 = A.D. 812).

XIV. Abû al Qâsim 'Abdallah bin Muḥammad bin Abî al 'Awâm, أبو القاسم عبد الله بن محمد بن أبي العوام (d. A.H. 405 = A.D. 1014).

Author: Abû 'l Mu'aiyid Muḥammad bin Muḥammad al Khawârazmî, أبو المويد محمد بن محمد الخوارزمي الخطيب, who was born in Khawârazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Tâhir bin Muḥammad al Ḥafṣî, and travelled to Bagdâd and Damascus, where he studied Ḥadîṣ, and then returned to Khawârazm, of which

place he was appointed Khaṭīb and Qāḍī. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdād, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: al Jawāhir al Muḍīyah, fol. 128^b; Tāj at Tabaqāt, vol. viii., fol. 97; Ilāj. Khal., vol. ii., p. 320; Brock., vol. i., p. 169.

Beginning:—

يقول اضعف عباد الله تعالى واحقرهم واحوجهم الى عفره وافقرهم
محمد بن محمد الخوارزمي مولدا الحمد لله الذي مثقنا بطوله من
اصلى شرائع الشرائع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned Abū Ḥanīfa for his weakness in Ḥadīṡ, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Delhi in A.H. 1300 = A.D. 1884, and again at the Dāirat al Ma'arif Press, Hyderabad, in 1916.

Written in good Naskh.

Dated A.H. 1246.

No. 239.

fol. 188; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; 9×5 .

Another correct copy of the first part of the same, designated here as الجزء الاول من مسند الامام, corresponding with fol. 1-296 of the preceding copy.

Written in good Naskh.

محمد كامل بن صالح محمد الكتاني الصفي منها

No. 240.

fol. 225; lines 16; size $11\frac{1}{4} \times 7\frac{1}{2}$; 9×5 .

[شرح مسند أبي حنيفة]

[SHARĤU MUSNADI ABÎ ḤANÎFA.]

A commentary on the Musnad of Abû Ḥanîfa, transmitted from him by Ḥasan bin Ziyād al Lu'lu'î (*d.* A.H. 204 = A.D. 820), and according to Ḥārīṣi's (*d.* A.H. 340 = A.D. 952) narration, arranged by Qâsim bin Ḥasan (*d.* A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mullâ 'Âbid Sindhî, on the Musnad according to the narration of Ḥaṣkafî, شرح مسند أبي حنيفة بروایت حصکفی از ملا عابد سندھی. This however cannot be so, since the text does not agree with Ḥaṣkafî's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥārīṣi's narration, mentioned in Berlin, No. 1255.

Mullâ 'Âbid Sindhî was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadîṣ. He died in Medina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqî'. It has been mentioned in Ḥadâiq al Ḥanafîya, p. 473, that 'Âbid composed a commentary on the Musnad under the title of Al Mawâhib al Laṭîfah. The present copy is incomplete, and begins abruptly with كتاب النکاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172^b, he says that he secured an autograph copy of the commentary by Mullâ 'Alî Qâri (see No. 237).

لکنی وجدت الشرح بخط علي القاري بمدينه منوره علي صاحبها
افضل الصلوة والسلام في سنة ثلثين ومائه والف

This fact and the above note taken together give some reason to think that the commentary is by Mullâ 'Âbid Sindhî. For that author's life, see Ḥadâiq al-Ḥanafîya, p. 473.

Beginning :—

كتاب النكاح ابو حنيفه من القاسم بن عبد الرحمن بن عبد الله
بن مسعود الكوفي يكتلى بابي عبد الرحمن تولى الفقهاء بالكوفة

The work has not been printed.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 241.

fol. 344 ; lines 20 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

مسند ابي داؤد الطيالسي

MUSNADU ABÎ DÂ'ÛD AṬ ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a collection of Musnad Ḥadîṣ.

By Sulaimân bin Dâ'ûd, سليمان بن داؤد, commonly called Abû Dâ'ûd Aṭ Ṭayâlasî, the well-known traditionist of Baṣra, who studied Ḥadîṣ under ابن عون البصري (d. A.H. 150 = A.D. 767), شعبه بن عجاج البصري (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffāz, vol. i., p. 322; Mir'ât al Janân, fol. 108b; Ḥāj. Khal., vol. ii., p. 231.

Beginning with Isnâd thus:—

به نستعين رب تم بعونك اخبرنا القاضي ابو المكارم احمد بن
محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل
قراءة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسائة قيل
به اخبركم ابو علي الحسن بن احمد بن الحسن الهذلي المقرئ قراءة
عليه وانا اسمع في محرم سنة اثنتي عشرة وخمسائة فاقربه قال
اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس العافظ
قراءة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعائة) اخبرنا
ابو محمد عبد الله بن جعفر بن احمد بن فارس (قراءة عليه في اربع

واربعين وثلاثمائة) قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داؤد الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnād were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnād.

Part I., foll. 1-38.	Part VI., foll. 159-199.
Part II., foll. 39-97.	Part VII., foll. 200-229.
Part III., foll. 78-108.	Part VIII., foll. 230-256.
Part IV., foll. 109-126.	Part IX., foll. 257-286.
Part V., foll. 127-158.	Part X., foll. 287-317.
Part XI., foll. 318-344.	

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afifaddīn Abū Ibrāhīm Ishāq bin Yahyā (*d.* A.H. 715 = A.D. 1315), the owner of the copy, Abū 'l-'Ulā Maḥmūd al-Bukhārī (*d.* A.H. 700 = A.D. 1300), As'ad Ḥamza (*d.* A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Madrasah Nūriya under 'Alī bin Aḥmad bin 'Abdalwāḥid (*d.* A.H. 690 = A.D. 1291), in the Madrasah Dīyā'iya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadīṡ of the present work from 'Alī bin Aḥmad, a pupil of Qāḍī Abū al-Makārim Aḥmad bin Muḥammad (*d.* A.H. 597 = A.D. 1202) and Abū Ja'far Muḥammad bin Aḥmad (*d.* A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام ابي داؤد الطيالسي رحمة الله على الشيخ الامام الاعلم الكبير العلامة بقرينة المشائخ مسند الشام رحلة الطلبة فخر الدين ابي الحسن علي بن احمد بن عبد الواحد بن احمد المقدسي قراءة باجازه من ابي المكارم احمد بن محمد بن عبد الله بن اللبان و ابي جعفر محمد بن احمد الصيدلاني بسماعهما من ابي علي الحداد ويسماع شيخنا السمع ايضا من اوله الى قوله في ترجمة عدي بن حاتم وسواله النبي صلى

الله عليه وسلم عن ابيه وقوله ان ابي كان يصل الرحم الحديث ومن
اول مسند النساء الى الافراد عن انس بن مالك ومن ترجمة هضاض
عن ابي هوييرة الى اخر الكتاب عن الامامين موفق الدين ابي محمد
عبد الله بن محمد قدامة وعز الدين الفتح محمد بن العافظ عبد
الغني بن عبد الواحد بن علي بن سرور المقدسي بسماع موفق الدين
بن ابي الفتح محمد بن عبد الباقي بن البطي بسماعه من ابي الفضل
احمد بن الحسن بن احمد الحداد وبسماع عز الدين من ابي المكارم
اللبائي المذكور بسماعه من ابي الحسن احمد الحداد بسماعهما من
العافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد
عبد الله جعفر بن احمد بن فارص عن ابي بشر يونس بن حميب بن
عبد القاهر العجلي عن الامام ابي داود سليمان بن داود بن الجارود
الطيالسي رحمة الله عليه بثرة الشيخ الامام الاعلم نور الدين ابي
الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي ابقاه الله الجماعة
السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم
الرئيس النزيل عفيف الدين ابو ابراهيم اسحق بن يحيى بن ابراهيم
الامدي ادام الله فضائله والولد السعيد مؤيد الدين ابو المعالي اسعد
بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزة بن الصدر الكبير
مؤيد الدين اسعد بن المظفر التميمي المعروف بابن الثلاثسي بفوات
المجلس الاخير وقد اعيد له فكل له سماع جميع هذا الكتاب وشهاب
الدين ابو العباس احمد بن عمر بن محمد بن علي الصالحي الكاتب
وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن
شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان
بن احمد بن البيزدي وابو العباس احمد وابو عبد الله محمد ابنا عبد
العزيز بن احمد بن المعلم الساغوري وشمس الدين ابو الفضل عبد
الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي
محمد سعد الله بن عبد الاحد بن سعد الله بن نعيم الحرائي ومشت
الامامه ابو العلا محمود بن ابي بكر بن ابي العلا بن علي بن ابي العلا

البخاري الكلاباذي الفرصي اصله الله وسمع بفوت المجلس الاول
 والسابع شمس الدين ابو حفص عمر بن الشيخ العلامة شرف الدين
 ابي العباس احمد بن ابراهيم بن صباح الفراري وسمع المجلس الاول
 والثالث والسابع الشيخ حسن بن صدقه بن ابي الفضل العراقي الضير
 وسمع المجلس الثالث والخامس والسادس والسابع الفقيه شمس الدين
 ابو عبد الله محمد بن ابراهيم بن غنائم المهندس واخوتها ابو
 بكر وعلي واحمد وسمع المجلس الرابع والخامس والسادس
 شيخنا العالم شهاب الدين ابو الطاهر احمد بن يونس بن احمد بن
 بركة الاربلي وسمع المجلس الثالث والرابع منصور بن محمد بن
 علي القضاعي الدمشقي واخوه ابراهيم وسمع المجلس الخامس
 عمر بن حسن وصح وثبت احد عشر مجلسا وهي معلمة كلها في
 الحواشي اخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس
 وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسفح قاسيون
 ظاهر دمشق المحروسة واجاز الشيخ المسمع فخر الدين المذكور فسخ
 الله مدته لمن سمعه او شبا منه جميع ما يجوز له روايته والحمد لله
 وحده وصلوته على سيدنا محمد النبي الامي وآله الطاهر بن امهات
 المؤمنين وكانت القرأ من نسخة الوقف بدار الحديث النورية وعورضت
 بها هذه النسخة حال القرأ وصح وثبت

It is attested by 'Alī bin Aḥmad 'Abdalwāḥid, mentioned above, thus:—

صح ذلك كتبه علي بن احمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Alī bin Aḥmad 'Abdalwāḥid, is found on fol. 38^b.

II., fol. 255^a. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Aḥmad bin 'Abdallah (*d.* A.H. 737 = A.D. 1337), studied the work jointly with Duhabī (*d.* A.H. 740 = A.D. 1348), Ba'li (*d.* A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥḥās (*d.* A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داؤد الطيالسي
 على الشيخ الفاضل المسند المعمر كمال الدين ابن الفضل اسحق بن

ابي بكر ابراهيم بن النحاس بسماعه من ابي الهجاج يوسف بن خليل
بسماعه (sic) بقرأة الامام العالم الحافظ شمس الدين ابو عبد الله محمد
بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد
الرحمن البجلي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ
محمد بن احمد بن سلمان وكاتب السماع عبد الله بن احمد بن عبد
الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من المحرم
سنة تسع وسبعمائة بدار الحديث الاشرفيه بدمشق حوال قلعتها
وصلوته على سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yūsuf bin 'Abdarrāḥmān al Mizzī, the author of *Tuhfah* (Nos. 229-232), and 'Abdallāh bin Muḥammad bin Tarkhān (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Alī bin Aḥmad bin 'Abdalwāḥid al Maqdisī in Damascus.

سمع جميع مسند ابي داؤد الطيالسي على الشيخ الامام الفقيه
بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد
ابن البخاري المقدسي باجازته من ابي المكارم اللبان وابي جعفر
الصيدلاني من ابي علي الحداد بقرأه وجيه الدين عبد الرحمن
البستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن
ويحيى بن ابراهيم بن احمد واحد بن الشريف محي الدين يحيى بن
ابي طالب الحسني وكاتب السماع يوسف بن الزكي عبد الرحمن بن
يوسف المزني واغرون في مجالس اخرها يوم الثلاثاء العاشر من جمادى
الاولى سنة خمس وسبعين وستمائة بسفح جبل قاسيون

IV., fol. 196^b. A note dated A.H. 713 says that 'Abdallāh bin Khalīl al Makkī (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afīfaddīn, who studied the work under Ibn Khalīl (d. A.H. 648 = A.D. 1250) and under 'Alī bin Aḥmad al Maqdisī.

الصد لله قرأت هذا الجزء وهو الخاس من مسند الطيالسي على
الشيخ الامام العالم الفاضل المحدث المسند عفيف الدين اسحق بن
يحيى الامدي بسماعه فيه علي ابن خليل وسماعه علي الفخر ابن
البخاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان

سنة ثلاث عشرة وسبعائة قال ذلك كتبه الثقيري الي الله تعالى عبد
الله بن محمد بن ابي بكر بن خليل المكي

V., fol 160^a. The female traditionists Fâtimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afif ad-din and under Al Mizzi, the author of *Tuhfah*.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dā'irat al Ma'ārif Press, Hyderabad, 1902.

No. 242.

fol. 600; lines 15; size 10 × 6; 7 × 3.

مسند امام احمد بن حنبل

MUSNADU IMÂMI AḤMAD BIN ḤANBAL.

A collection of Musnad Ḥadīṣ.

By Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal, أبو عبدالله احمد بن محمد بن حنبل, founder of the Ḥanbali school. He traced his descent from the prophet Ibrāhīm, and was born on the 12th Rabi', A.H. 164 = A.D. 700, in Bagdād, where he was brought up. He was originally a follower of the Imām Shāfi'ī (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Bagdād for a considerable time. Afterwards he attended lectures on Ḥadīṣ for four years under Hushaim bin Bashīr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See *Huffāz*, vol. i., p. 226. In Yaman he studied under 'Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhārī and Muslim have quoted Ḥadīṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232-247 = A.D. 847-861) for not supporting the theory of خلق قرآن (Creation of the Qur'ān), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Bagdād in A.H. 241 = A.D. 855. For his life and work see: *Huffāz*, vol. ii., p. 118; *Mir'at al Janān*, fol. 156; Ibn

Khallikân, vol. i., p. 17; *Ṭabaqât Subki*, vol. i., fol. 430; *Tahdîb al Asmâ'i*, fol. 133; *Ṭabaqât Abû Ya'la*, fol. 2; *Haj. Khal.*, vol. ii., p. 230; *Brock.*, vol. i., p. 132; *Iktifa al Qunû'*, p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with Isnâd thus:—

قال الشيخ هبة الله بن محمد بن عبد الواحد بن احمد بن الحسن الشيباني قراءة عليه وانا اسمع . . . قال حدثنا عبد الله . . . قال حدثنا ابي . . . قال اذا سمعت من رسول الله صلى الله عليه وسلم حديثا النح

According to the author's son 'Abdallah, the 40,000 Ḥadîṣ included in this work consist of selections from 700,000.

قال ابو عبد الله خرج ابي المسند من سبعمائة الف حديث

See *Subki*, vol. i., fol. 430*.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

- | | |
|--------------------------|--------------------------|
| I. مسند عشرة مبشرة | X. مسند ابي سعيد الخدري |
| II. مسند اهل البيت | XI. مسند جبر بن عبد الله |
| III. مسند ابن مسعود | XII. مسند مكيعين |
| IV. مسند ابن عمر | XIII. مسند مدفيثين |
| V. مسند ابن عمر واي رمثه | XIV. مسند كوفييين |
| VI. مسند عباس | XV. مسند بصريين |
| VII. مسند ابن عباس | XVI. مسند شامييين |
| VIII. مسند ابي هريرة | XVII. مسند انصار |
| IX. مسند انس بن مالك | XVIII. مسند نساء |

Later on, Ibn Malik Qaṭi'i (d. A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imâm bin Ḥanbal, divided the work into several parts, which Ḥasan bin 'Alî, the pupil of Qaṭi'i, arranged in 172 parts. The present copy contains nine classes of the Musnad according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Ḥaḍl, 125, 448-9; A.S., 890-93; Dāmād Pasha, 389-93; Köpr., 411; Damascus, 253-9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

No. 243.

fol. 231; lines 45; size 12×9 ; 10×8 .

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1-39. مسند مكيس, corresponding with vol. iii., pp. 400-503, of the printed edition.

II. Foll. 39-69. مسند مدفيعين, corresponding with vol. iv., pp. 1-88.

These two classes of the Musnad are written in a very fine Naskh.

Dated Damascus, A.H. 1127.

Scribe أحمد بن محمد بن عبد الله

According to the colophon on fol. 69^b, these two classes of Musnad consist of eleven parts of Qaṭi'i's division of the work.

III. Foll. 70-122. مسند شاميين, corresponding with vol. iv., pp. 89-238, of the printed copy.

IV. Foll. 123-185. مسند كوفيين, corresponding with vol. iv., pp. 239-417, of the printed edition.

V. Foll. 186-231. مسند بصريين, corresponding with vol. iv., pp. 418-447, and pp. 1-328 of vol. v.

These last three classes are written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

The scribe, in the colophon, designates these portions as the second part of the Musnad.

No. 244.

fol. 256; lines 45; size 12×9 ; 10×5 .

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1-126. مسند انصار, corresponding with pp. 329-417 of vol. v., and pp. 1-28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qaṭirī's division, as would appear from the following marginal notes. -

Marginal note on fol. 1: السابع عشر من مسند احمد بن حنبل

Marginal note on fol. 126: التاسع والعشرون من مسند احمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abū 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:

اخر مسند الانصار علي التمام قال كاتبه احمد بن محمد بن عبد الله الحموي قد كتبت هذا المسند علي الاصل المنقول عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ ابي عمر وهي نسخة جلييلة المقدار مقروءة علي عدة مشائخ اخيا وصادات ثقاته نقاد

Written in very fine Naskh.

Dated A.H. 1127.

II. Foll. 127-256. مسند عائشه, corresponding with pp. 29-447 of vol. vi. of the printed edition.

Written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

No. 245.

fol. 242; lines 23; size $9 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Ḥadīṣ, corresponding with pp. 400–500 of vol. iii., and pp. 1–88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'il of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع المسند الصحيح الجامع المسند عن الصحابة الثقات
المكيين والمدنيين عن مسند الامام الحافظ ابو عبد الله احمد بن
حنبل شيخ الحفاظ السهالي (sir) سنة ثلث وثلثين ومبعمائة

Another note towards the end tells us that Aḥmad az Zāftāwī, a descendant of Sirāj al Hindī, Qāḍī al Qudāt of Egypt (*d.* A.H. 773 = A.D. 1372, see Ḥusn al Muḥāḍarah, fol. 234), sold this copy to the Madrasah Muḥmūdiyya in Samargand; and another note towards the end says that in A.H. 633 the present copy was compared with a copy of the Musnad by Shaiḫ Muḥammad Khalil al Makki (*d.* A.H. 648 = A.D. 1250).

بلغ مقابلة وسماعاً علي المسند علي الشيخ الزاهد الورع امام
المسلمين الشيخ محمد الخليل المكي سنة ثلاث وثلثين ومستمائه

Towards the end of the 11th part a note on fol. 202b says that it was studied by Aḥmad bin Muḥammad bin 'Umar bin 'Abdallāh bin 'Abd an Nāṣir under Shaiḫ Muḥammad al Khalil. This Aḥmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر . . . يوم الجمعة
شعبان سنة ثلث ومستمائة احسن الله العاقبة
محمد بن عمر بن عبد الله بن عبد الناصر
بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.

No. 246.

fol. 261; lines 35; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

Another copy of part of the same Musnad, designated here as the 5th part, الجزء الخامس

The present part begins with Ḥadīṣ of Musnad narrated by the Prophet's wife and other females, and ends with the last Ḥadīṣ of the same, corresponding with pp. 29-467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء - وكان الفراغ من كتابة هذا الجزء وهو الجزء الخامس من المسند منه حادي وعشرين بعد المائة والالف وهذا الجزء والاربعه الاجزاء قبلها كتبها اقل عباد الله واعوجهم الى عفوه القاضي سليمان بن محمد بن خليل . . . بمكة المشرفة

Written in good Naskh.

Scribo سليمان بن محمد بن خليل

No. 247.

fol. 583; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

VOL. I.

Beginning as usual, and ending with the last Ḥadīṣ of Abū Rāmṣa Taimī, corresponding with vol. i. and vol. ii., pp. 1-227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

No. 248.

fol. 571; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Vol. II.

Beginning with the Musnad of Abû Huraira, and ending with the last Hadîṣ of Musnad Jâbir bin 'Abdallâh al Anṣârî, corresponding with vol. ii., pp. 228-475, and vol. iii., pp. 1-400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

No. 249.

fol. 425; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Vol. III.

Beginning with the Musnad of Ṣafawân, and ending with the following:—

حدثنا عبد الله حدثني ابراهيم بن اسحق ثنا ابن المبارك عن
يونس بن الزهري حدثني عبد الله بن عبد الله بن عتبة بن مسعود
ان رجلا من اصحاب النبي صلى الله عليه وسلم حدثه انه سمع النبي
صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره
الى السماء

Corresponding with vol. iii., pp. 400-503, and vol. iv. and vol. v., pp. 1-295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247-249 were presented to the Library by 'Abdalmajid, a zamîndar of Patna, in 1914.

No. 250.

fol. 339 ; lines 25 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

حاشية مسند احمد بن حنبل

ḤĀSHĪYATU MUSNADI AḤMAD BIN ḤANBAL.

An incomplete copy of a gloss on the Musnad of Aḥmad bin Ḥanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors ; the latest of them is Mulla 'Alī Qārī (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus :—

ورده المحقق القاري في شرح الشامل

In the *Ithāf an Nubla*, p. 142, it is said that Abū 'l Ḥasan 'Abdallāhī (d. A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abdallāhī to be the author of the present gloss.

Beginning :—

الحمد لله رب العالمين وصلى الله على سيدنا محمد وصحبه وسلم
وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله
تعالى عنه مختصرا على ذكر ما يحتاج اليه القاري والمدرس من ضبط
اللفظ وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the Librarian of the Āṣifiya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

این نسخه حاشیه مسند امام احمد رحمه الله در مبادله بعضی کتب که
در کتابخانه آصفیه موجود نبوده بکتاب خانۀ موسومۀ باورینتل پبلک

لائبريري رافع بانكي پرنه بنا نموده مولوي خد الحش خان بهادر
داده شد

عماد احمد

٦ ربيع الثاني سنه ١٣١٢

مطابق ٢ اكتوبر سنه ١٨٩٤ع

The present gloss is not printed.

This copy bears three seals of the Âsîfiya Library.

Written in Naskh.

Not dated; apparently 12th century A.H.

No. 251.

fol. 23; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

القول المسدد

AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Aḥmad bin Ḥanbal includes false Ḥadīṣ.

By Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, *أحمد بن علي بن محمد بن علي بن هجر العسقلاني*, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning:—

الحمد لله الحكيم فلا يتوجه الانتقاض لاحكامه ولا الانتقاد لا قواله
فلا يخفى عليه مثقال الذر من الوجود ولا اخف من مثقاله الخ

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Ḥāfiẓ Zainaddīn al 'Irāqī (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Ḥadīṣ in the Musnad were false Ḥadīṣ. Ibn Ḥajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. 'Irāqī's treatise has been transferred *verbatim* to the present work, and each of the nine Ḥadīṣ is followed by Ibn Ḥajar's defence.

وقد رأيت قبل ان نخوض في عديده الاجوبة او توجه الرد او تعقبه
ان اذكر سياق ما اورده الشيخ على الولا على نص ما كتبه في المذكور

ثم اذكر من الاعاديث المذكورة على طريقة اهل الحديث من غير
تعسف ولا تكلف

‘Irâqî’s treatise begins on fol. 2^b thus: —

الحمد لله وسلام على عباده الذين اصطفى واشهد ان لا اله الا الله
وعده لا شريك له الخ

‘Irâqî tells us in the preface that in A.H. 750 he was asked by some of his Hanbali friends to collect the false and weak Ḥadīṣ found in the Musnad; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends’ request. Subsequently, in A.H. 760, while studying the Musnad under **علاء الدين ابو الحسن علي** **ابن احمد بن محمد بن صالح الدمشقي**, he found that the Musnad contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5b Ibn Ḥajar begins his replies thus:—

الحديث الاول منها معيد بن المسيب الخ - قوله ان رسول الله
صلى الله عليه وسلم لم يثقله ولا عمر ولا معيد

This treatise is followed by Ibn Ḥajar’s reply concerning fifteen more Ḥadīṣ of the Musnad which are said by Abū ‘l Farj ‘Abdarrahmān al Jawzī (*d.* A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the Musnad.

The author’s colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامله الله تعالى بلطفه فرغت منها تسع عشرة وثمانمائة

The colophon is followed by a note in which the scribe, **محمد بن خليل**, says that in A.H. 848 he studied the present work under the author with **Shamsaddin as Sakhlāwī** (*d.* A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadīṣ in the work.

رواية كاتبه محمد بن خليل اللخمي عن المؤلف سماعاً بقرأة الشيخ
شمس الدين السخاوي ثالث عشر من شوال سنة ثمان واربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الحمد لله وسلام على عباده الذين اصطفى السماع والاجازة
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي غفر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 5^b says that the present copy has been compared with the autograph copy by the author himself:—

سَمَاعًا وَمُقَابَلَةً بِأَصْلِ مُؤَلَّفِهِ عَلَى مُؤَلَّفِهِ لَطْفَ اللَّهِ تَعَالَى بِهِ

The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 252.

fol. 175; lines 24; size $9 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المُتَخَب من مسند عبد بن حميد

AL MUNTAKHAB MIN MUSNADI 'ABD
BIN HUMAID.

An abridgment from the author's larger work, called *Al Musnad al Kabir*, consisting of *Musnad Ḥadīṣ*.

Author: 'Abd bin Ḥumaid bin Naṣr, عبد بن حميد بن نصر. Bukhārī, in his work *Al Jāmi'*, supported by Dahabī in *Ḥuṣṣāz*, vol. ii., p. 115, and *Mir'āt al Janān*, fol. 162, calls him 'Abdalḥamid. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamid, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند الحافظ المحدث عبد الحميد الشهير بعبد بن حميد

Trustworthy authors, such as Dahabī and Yāqūt, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kush, a village in Jurjān. Towards the end it has been noted that Kus, with *كس*, is correct: *بالسين المهملة على الصحيح*.

'Abdalḥamid, after receiving his education in different branches of learning, studied Ḥadīṣ under traditionists who are reckoned among the best authorities on Ḥadīṣ, such as:—

يزيد بن هارون (d. A.H. 206 = A.D. 842),

محمد بن بشير (d. A.H. 203 = A.D. 839),

علي بن عاصم (d. A.H. 201 = A.D. 837),
 عسين بن علي الجعفي (d. A.H. 203 = A.D. 839),
 ابو اسامه (d. A.H. 201 = A.D. 837),

and others. Muslim and Turmudî, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Ḥadîṣ, and quoted Ḥadîṣ from him. He died in A.H. 249 = A.D. 863. For his life see: *Ḥuṣṣāz*, vol. ii., p. 115; *Mir'at al Janān*, fol. 162; *Yâqût*, vol. iv., p. 274; *Ḥâj. Khal.*, vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth, 590; Jeni, 568; Köpr., 456. The work has not been printed.

Beginning with Isnād thus:—

اخبرنا الشيخ الصالح الثقة الامين ابو بكر محمد بن مسعود بن بهرون الطبيب البغدادي سماعاً عليه في سنة ثلاث وستمائة قال انبأنا الشيخ الامام ابو الوقت عبد الاول بن عيسى بن شعيب السجزي الصوفي قال انا ابو الحسن عبد الرحمن بن محمد الداودي قال انبأنا ابو محمد عبد الله بن محمد بن حمويه السرخسي قال انا ابو اسحق ابراهيم بن حزيم الشامي الخرمكي قال انبأنا ابو محمد عبد الحميد بن نصر الكسي قال حدثنا يزيد بن هارون انبأنا اسمعيل بن ابي خالد عن قيس بن ابي حازم عن ابي بكر الصديق رضي الله تعالى عنه قال انكم تقرأون هذه الآية يا ايها الذين امنوا عليكم انفسكم الخ

The colophon runs thus:—

آخر المنتهية من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarrahmān bin 'Uṣmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharîf Yûnus who received the sanad for narrating the Ḥadîṣ of the present work from Abū 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.

Dated A.H. 1310.

No. 253.

fol. 270; lines 23; size $13 \times 9\frac{1}{2}$; 9×6 .

مسند الدارمي

MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadīṣ.

By Abū Muḥammad ‘Abdallāh bin ‘Abdarrahmān bin Bahrām ad Dārimī as Samarqandī (أبو محمد عبد الله بن عبد الرحمن بن بهرام)، who was born in A.H. 181 = A.D. 818, and studied Ḥadīṣ under traditionists whose authority on the subject is undisputed, such as:—

نصر بن شميل (d. A.H. 203 = A.D. 839),

يزيد بن هارون (d. A.H. 206 = A.D. 842),

معبد بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddīṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (d. A.H. 261 = A.D. 877),

Abū Dā‘ūd (d. A.H. 275 = A.D. 888),

Tirmuḍī (d. A.H. 279 = A.D. 892),

narrated Ḥadīṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Ḥuffāz, vol. ii., p. 115; Mir’āt al Janān, fol. 163; Taqrīb at Ṭahḍīb, p. 206; Ḥāj. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163-4.

Beginning:—

باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم
من الجهل والضلالة حدثنا محمد بن يوسف عن سفيان عن الاعمش
عن ابي وائل النخ

Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1245) included the present work in Masānīd (works on Musnad Ḥadīṣ); while some others, such as ‘Irāqī (d. A.H. 806 = A.D. 1404) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadīṣ.

The work is highly regarded as genuine Ḥaḍīṣ, and according to some is considered equivalent to the six canonical collections.

It is said in Ḥuffāz, vol. ii., p. 115, that Dārīmī compiled a commentary on the Qur'an, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726.

The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877.

Written in Nasta'liq.

Dated A.H. 1225.

Scribe محمد عظیم

No. 254.

fol. 224; lines 23; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4$.

Another copy of the same. Written in ordinary Naskh. Not dated; apparently 13th century A.H.

The present copy begins with Isnād thus:--

الحمد لله حق حمده والصلوة والسلام على نبيّه اما بعد قال الفقير الى ربه الغني حفيظ الدين جنيد بن جلال بن عمر البلباني ملكه الله نواصي الاماني سمعت علي السبّ الصالحة ام الحسين فاطمة بنت القاضي شهاب الدين احمد بن قاسم الحرازي كتاب مسند الدارمي رحمه الله من اوله الى اخره غير فوت لفظة بقرأه غيري عليها وهي سمعها علي جدّها الشيخ رضي الدين ابي بكر ابراهيم بن محمد بن ابراهيم الطبري قال اخبرنا الشيخان سليمان بن خليل العسقلاني والشيخ الاجل كمال الدين محمد بن عمر بن خليل العسقلاني سماعاً من كمال الدين محمد واجازة من عمه نجم الدين سليمان بن خليل - قالوا اخبرنا الحافظ برهان الدين الحصري سماعاً من الامام شديد الدين ابي الوقت عبد الاول بن عيسى بن شعيب الهروي السجزي قال شيخنا رضي الدين واخبرنا به غالباً الشيخ ابو عبد الله محمد بن ابي البركات ابي الخير الهمداني اجازة مكاتبة في المسجد الحرام قال اخبرنا ابو الوقت عبد الاول اجازة عن ابي الحسين عبد الرحمن بن المظفر الداؤدي عن ابي محمد عبد الله بن احمد السرخسي عن ابي عيسى بن عمر

السمرقندي عن الامام ابي محمد عبد الله بن عبد الدارمي باب ما
كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل
والضلالة

The above Isnâd says that 'Afifaddîn Junaid, the eldest son of Jalâl Aḥmad bin 'Umar bin Muḥammad bin 'Umar al Balbâni (*d.* A.H. 796 = A.D. 1393), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Fāṭimah bint Aḥmad bin Qāsim (*d.* A.H. 783 = A.D. 1343, see Ad Durar al Kāminah, vol. ii., fol. 135), who studied the work under Raḍiaddîn Abi Bakr Ibrâhîm bin Muḥammad at Ṭabarî (*d.* A.H. 722 = A.D. 1322, see Ad Durar al Kāminah, vol. i., fol. 69^a), and received the sanad for narrating the Ḥadiṣ of the present Musnad from the above-mentioned Raḍiaddîn. The continuation of the sources of Raḍiaddîn for narrating the Ḥadiṣ of the present work ends with the author.

The above Isnâd gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

No. 255.

fol. 198; lines 19; size $9\frac{1}{4} \times 7$; $6\frac{1}{4} \times 4\frac{1}{2}$.

الجلد الاول من فردوس الاخبار

AL JILD AL AWWAL MIN FIRDAUS AL AKHBÂR.

The First Volume of Firdaus al Akḥbar, also called Musnad ad Dailamî.

A collection of 10,000 Musnad Ḥadiṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abû Shujâ' Shîrwaih bin Shahriyâr bin Finnâ Khusrân, أبو شعاع شيرويه بن شهریار بن فنا خسران. He was born in Ḥamadân, A.H. 445 = A.D. 1053, where he studied Shâfi'î jurisprudence and Ḥadiṣ under Yûsuf bin Muḥammad bin Yûsuf al Mustalamî, a Shâfi'î jurist and traditionist of the 5th century A.H., and several others. In Isfahân he studied under 'Abdalwahhâb bin Mundâ (*d.* A.H. 512 = A.D. 1118).

After that he travelled to Bagdād, and then to Qazwin, where he attended lectures of scholars and traditionists on Ḥadīṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mir'ât al Janân, fol. 293^a; Ḥuffâz, vol. iv., p. 55.

It is stated in Ḥāj. Khal., vol. ii., p. 260, that the author's son Shahrīyâr bin Abī Shujâ' (d. A.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadīṣ and Isnâd omitted by his father, and entitled it Musnad al Firdaus, and that this was abridged by Ibn Ḥajar (see No. 256).

The present copy is without the preface, and begins thus:—

ذكر الاحاديث الاوائل - فصل منها ما خلق الله عز وجل - ا ب ط
ع ب ابن عباس وابو هريره وعادة بن الصامت اول ما خلق القلم
بيده ثم خلق النور وهي الدواة ثم قال اكتب الخ

The usual beginning, given in Ḥāj. Khal., vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطقون الخ

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good Naskh.

Not dated; apparently 7th century A.H.

No. 256.

fol. 312; lines 29; size 10 × 7; 7½ × 5.

تسديد القوس بمسند الفردوس

TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of Musnad al Firdaus, arranged in alphabetical order. Musnad al Firdaus consists of 17,000 Ḥadīṣ.

By Ahmad bin 'Alī bin Muḥammad bin Ḥajar al 'Asqalānī, أحمد بن علي بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

الحمد لله الملك الحفيظ المنفرد بالملك الاسمي الجامع المطلع
على الضائر اما بعد فاني كنت ارى شيخنا الامام . . . المكنى
بابي الفضل العراقي يكشف كثيرا عن الاعاديث الغريبة
من مسند الفردوس الخ

In the colophon Ibn Hajar says that he completed the present work in Muharram A.H. 852 (ten months before his death):—

وكان الفراغ من تعليقه يوم السبت الثالث من المحرم سنة اثنتين
وخمسين وثمانمائة

The words هكذا في البياض, "thus in the draft," and هكذا في الاصل, "thus in the original," frequently noted on the margin, suggest that the present MS. was transcribed from an autograph copy. The following note, written by one Muhammad Murtaḍa, suggests that this copy was written before the author's death in A.H. 852.

الحمد لله وحده كتب هذا الكتاب قبل وفاة مؤلفه الحافظ ابن حجر
العسقلاني راحة الله عليه بنحو عشرة اشهر والله اعلم - كتب محمد
مرتضى عفر له

Fol. 1 has been supplied in a later hand, apparently 11th century A.H.

The work is not mentioned in any catalogue.

The founder of the Library notes on the title page that he paid 100 rupees for the present copy.

Written in good Naṣḥ.

THE SHĪ'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

fol. 158; lines 55; size 11 × 6; 6 × 5½.

الكافي

AL KÂFÎ.

The First of the four ShĪ'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishāq al Kulīnī, محمد بن يعقوب بن اسحاق الكليني. The author was a native of Kulīn (according to some Kalīn) in Rāi. He left several other works, viz.:

- (1) كتاب الرسائل
- (2) كتاب الرد على القرامطة
- (3) كتاب تعبیر الرؤيا

and died, according to most authorities, in A.H. 328 = A.D. 939. Tūsī and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajiz, fol. 6^a; Manhaj al Maqāl, fol. 317; Majālis al Mu'minīn, fol. 230^b; Kashf al Injub, fol. 112^b; Muntabā al Maqāl fi 'Ilm ar Rijāl, foll. 196^a; Talkhīṣ al Maqāl, fol. 201^b; Brock., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

VOL. I.

Contains the following four Books:—

- I. كتاب العقل, fol. 1-8.
- II. كتاب التوعيد, fol. 8-23.

III. كتاب الحجة, foll. 24-90.

IV. كتاب الايمان والكفر, foll. 91-150.

Beginning:—

الحمد لله المصمود لنعته المعبود لقدرته المطاع في سلطانه . . .
اما بعد فقد فهمت ما شكوت من اصطلاح دهرنا على الجهالة الخ

Books V.-VII., viz. كتاب الدعاء, كتاب فضل القران, and كتاب العشرة, are not found in this copy.

For other copies of the work, see: Berlin, 1855; Loth, 144; Br. Mus. Suppl., 150. For commentaries, see: Berlin, 1850-58.

A volume of the work, containing the first seven Books, was lithographed in Persia A.H. 1281 = A.D. 1863, and the whole work, comprising 34 Books, was lithographed in two volumes in A.D. 1900.

Written in beautiful Naskh, with an illuminated head-piece.

Dated A.H. 1109.

No. 258.

foll. 583; lines 23; size 14×8 ; $8\frac{1}{2} \times 4$.

VOL. II. of the above.

Contains Books VIII.-XXXIV.

This volume begins with كتاب الطهارة thus:—

ابواب طهور الماء قال ابو جعفر محمد بن يعقوب الكليني حدثني
علي بن ابراهيم بن هاشم النوفلي الماء كله طاهر الخ

and ends with كتاب الروضة, the last Book.

Written in good Naskh.

Dated A.H. 1150.

No. 259.

The same.

foll. 549; lines 33; size $11\frac{1}{2} \times 6$; 8×4 .

A slightly defective copy of Vol. II., beginning with كتاب الطهارة, and ending with كتاب الايمان والندور. The last two Books, كتاب الوقوف and كتاب الروضه, are wanting.

Written in beautiful Naskh, within red ruled borders, with an illuminated head-piece.

Scribe حسين بن ابراهيم بن عبد الله.

A note on fol. 297^a and the colophon say the present copy was transcribed in A.H. 1196, for a Shī'a Qāḍī Shāikh Ibrāhīm.

No. 260.

The same.

foll. 339; lines 37; size 12×7 , $8\frac{1}{2} \times 4$.

Vol. II.

Beginning with كتاب الطهارة, and ending with كتاب المعيشه, corresponding with foll. 1-260 of MS. No. 258.

Written in good Naskh.

Dated A.H. 1105.

No. 261.

The same.

foll. 316; lines 37; size 12×7 , 8×4 .

Vol. III.

The continuation of the above, beginning with كتاب النكاح, and ending with كتاب الايمان والندور, corresponding with foll. 261-583 of MS. No. 258.

Dated A.H. 1107.

Both this and the preceding volume were written by the scribe
 محمد بن الحسن القشيري

No. 262.

fol. 384; lines 25; size 10 × 6, 7 × 3½.

شرح الكافي

SHARH AL KÂFÎ.

An incomplete copy of a commentary on Al Kâfi, in two parts bound in one volume.

By an anonymous author. He has quoted several works in this commentary, the latest being *Asmâ' ar Rijâl* by Muḥammad Amin Astarâbâdî (d. A.H. 1028 = A.D. 1629).

According to *Kashf al Hujub*, fol. 92^b, commentaries on Kâfi were written by Bâqir Dâmâd (d. A.H. 1041 = A.D. 1632) and Khalil bin Gâzî (d. A.H. 1091 = A.D. 1682).

Part I., foll. 1-148. Commentary on كتاب الطهارة.

The colophon runs thus:—

هذا اخر ما اردنا شرحه من كتاب الايمان والكفر

Part II., foll. 149-398. Commentary on كتاب الدعاء.

Ends abruptly thus:—

روي عن ابن ابي عمر عن يحيى بن عمران الحلبي عن ذريح عن
 ابي عبدالله عليه السلام - قال فصليتها بالليل

Written in Nasta'liq.

Not dated; apparently 13th century A.H.

No. 263.

fol. 311; lines 25; size 10×6 , $8 \times 3\frac{1}{2}$.

کتاب من لا يحضره الفقيه

KITĀB MAN LĀ YAḤḌURUHU 'L FAQĪH.

The Second of the four *Shī'a* canonical collections.

Author: Abū Ja'far Muḥammad bin 'Alī bin Husain bin Mūsā bin Bābawaih al Qummī, ابو جعفر محمد بن علي بن حسن بن موسى بن بابويه القمي, a traditionist and famous author, who composed nearly 300 works on different branches of learning. The date of his birth has not been determined by his biographers. He came to Bagdād in A.H. 353 = A.D. 966, and there delivered lectures on Ḥadīṣ and jurisprudence, which were attended by large numbers of pupils. Numerous traditionists have quoted Ḥadīṣ from him. He died in A.H. 381 = A.D. 991.

For his life and works, see: *Manhaj al Maqāl*, fol. 295; *Kashf al Iḥṣān*, fol. 148; *Talkhīṣ al Aqwāl*, fol. 300; *Muntaha al Maqāl*, fol. 47; *Fihrist Ṭūsī*, No. 661; *Majālis al Mu'minin*, fol. 231.

The author of *Majālis al Mu'minin*, basing his statement on Ṭūsī's work, gives A.H. 331 as the date of the author's death:—

شيخ طوسي در کتاب فهرست گفته که ابو جعفر بن بابويه القمي شيخی جليل حافظ حاديت بصير بحال رجال و ناقد اخبار بوده و در میان علماء قم کسی مانند او در حفظ و کثرت علم پیدا نشده و قريب بسه صد تصنيف دارد و در سال سه صد و سي و يك در بلدۀ ري وفات يافت

The words *سه صد و سي و يك* = 331 are found in all the manuscript copies of *Majālis*, as well as in the lithographed *Teluhān* edition, thus placing Qummī's death in A.H. 331. In the Asiatic Society's edition of Ṭūsī's work, No. 661, as well as the Oriental Public Library manuscript copies, there is no mention of Qummī's death.

The same mistake in author's date of death (A.H. 331) is found in the biographical notice of the author quoted from Najāshī's *Asmā' ar Rijāl* in the lithographed edition dated Lucknow, A.H. 1307. The Oriental Public Library manuscript copy of *Asmā' ar Rijāl* gives the date A.H. 381. Brock., vol. i., p. 187, mentions two dates for the author's death, namely, A.H. 381 and 391; but the later date is not found in any of the biographical works noted above.

Fol. 1^a contains an incomplete portion of the *Sanad* (sources of the author for the Ḥadīṣ of the present work).

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2^a, thus:—

بن موفى بن جعفر بن محمد بن علي بن حسين بن علي بن ابي
طالب عليهم السلام فدام بمجالسته سروري وانشرح لمذاكرته
صدري الخ

It is stated in the preface that the work was composed at the request of the author's friend Muḥammad bin Ishāq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in *Manhaj al Maqāl*). It consists of 5,963 Ḥadīṣ of the following two kinds:—

(1) Musnad Ḥadīṣ numbering 3,913,

(2) Mursal Ḥadīṣ numbering 2,050,

and is divided into 666 Bābs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782-3; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii., Nos. 84-86.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 264.

The same.

fol. 318; lines 20; size $13 \times 7\frac{1}{2}$; 9×5 .

Another incomplete copy of the same, designated the First Part (الجزء الاول).

Beginning:—

اللهم اني اعمدك واشكرك واؤمن بك ونتوكل عليك واقر بذنبي
... اما بعد لما صافني القضاء الى بلاد الغربة الخ

and ending with the last Ḥadīṣ of باب نواذر الصلوة, corresponding with vol. i., pp. 1-184 of the lithographed edition.

Marginal notes are not frequent.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 265.

The same.

foll. 122; lines 21; size 11×6 ; $7 \times 3\frac{1}{2}$.

Another incomplete copy of the same, beginning as the above, and ending with the Ḥadīṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1-192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

No. 266.

foll. 415; lines 20; size 10×7 , $6 \times 7\frac{1}{2}$.

تمذيب الاحكام

TAHDÎB AL AḤKÂM.

The Third of the four Shī'a collections of traditions.

VOL. I.

Beginning:—

الحمد لله ولي الصمد ومستحقه وصلى الله على خير خلقه محمد
واله وسلم تسليما كثيرا النح

Author: Abū Ja'far Muḥammad bin Ḥasan bin 'Alī aṭ Ṭūsī, ابو جعفر محمد بن حسن بن علي الطوسي. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥadīṣ under Muḥammad bin Muḥammad An Na'īmī (d. A.H. 413 = A.D. 1053) and some others. He travelled to 'Irāq in A.H. 408, and then to Bagdād, where he permanently settled near the Bāb al Karkh, and delivered lectures on Ḥadīṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shī'as and Sunnis of Bagdād, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

Kashf al Ḥujub, fol. 41^a, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. Iktifā al Qunū' places the author's death in A.H. 466 = A.D. 1075.

But the authors of the following works all say that Ṭāṣī died in A.H. 460 = A.D. 1068 :—

- (1) Majālis al Mu'minīn, fol. 246^b,
- (2) Muntaha al Maqāl, fol. 185,
- (3) Manhaj al Maqāl, fol. 280^b,
- (4) Talkhūs al Aqwāl, fol. 222^b,
- (5) Al Wajiz, fol. 7^a.

The author in the preface says that the present work mostly consists of the Ḥadīṣ used in Al Muqanna'ah, a religious work by his teacher Muḥammad bin Muḥammad Au Na'imī, but partly of Ḥadīṣ taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in Filhrisṭ Ṭāṣī :—

1. كتاب النهاية
2. كتاب المصحح في الامامة
3. تلخيص كتاب الشافعي
4. كتاب ما لا يسع المكلف الاخلال به
5. كتاب العمدة في اصول الفقه
6. مسائل الخلاف مع الكل
7. كتاب ما يعقل وما لا يعقل
8. كتاب المبسوط
9. مقدمة في المدخل الى علم الكلام
10. مسألة في الاحوال
11. كتاب الاجاز في الفرائض
12. مسألة في العمل بخبر الواحد
13. مسألة في لحريم الثفاعة
14. المسائل الصنبليه
15. المسائل الرحبيه

16. المسائل الدمشقيه
17. كتاب في تفسير القرآن
18. المسائل الرازية
19. المسائل في الفرق بين النبي والامام
20. المسائل الحلبيه
21. كتاب النقض على ابن شاذان
22. مسائل ابن الراح
23. انس الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياسيه
27. مختصر اغبار المختار
28. كتاب الغيبه
29. المسائل الجائزيه
30. هداية المسترشدين
31. كتاب اغبار الرجال
32. مقتل الحسين

and beside these, the following works of the author are enumerated in Muntahia al Maqāl:—

1. كتاب في تفسير القرآن
2. شرح المقدمة
3. كتاب تمهيد الاصول

The present copy ends with كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, IIand-list of Âṣāfiyah Library, Hyderabad, Nos. 187-188.

Written in good Naskh. Foll. 1-10 have been supplied in a later hand.

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن معيد البهراني

No. 267.

The same.

foll. 515; lines 21; size $9\frac{1}{2} \times 7, 7 \times 5$.

Another copy of the first volume, beginning and ending as above.

Written in good Naskh.

Dated A.H. 1091.

The second vol. of the work, which is wanting, contains the following Kitâb:—

- I. كتاب الديون
- II. كتاب الكفالات
- III. كتاب الضمانات
- IV. كتاب الحوالات
- V. كتاب الشهادات
- VI. كتاب القضايا والاحكام
- VII. كتاب المكاسب

No. 268.foll. 375; lines 23; size $10 \times 7\frac{1}{2}, 8\frac{1}{2} \times 4\frac{1}{2}$.

VOL. III.

The third vol. of the Tahdîb, beginning with كتاب النكاح abruptly thus:—

الحسن بن سعيد بن قاسم بن محمد بن سلام الفراء عن جرير عن
عبد الله

and ending with the last Hadîṣ of كتاب الديات.

Written in good Naskh.

Not dated; apparently 11th century A.H.

Scribe عبد المهدى بن حاجي بن عبد الحسين

No. 269.

foll. 350 ; lines 25 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

الاستبصار

AL ISTIBSÂR.

The Fourth of the Shī'a collections of traditions.

By the author of the preceding work.

The difference between the present composition and the Tahdīb mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tahdīb contains the two following classes of Ḥadīṣ:—

- (1) Ḥadīṣ in the narration of which all the traditionists agree ;
- (2) Ḥadīṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥadīṣ of the latter class:—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشتمل على عدة
كتاب تهذيب الاحكام غير ان هذا الكتاب مئصور على ذكر ما
اختلف من الاخبار والاول يجمع الخلاف والوفاق

Beginning:—

الحمد لله ولي الحمد ومستحقه والصلوة والسلام على خيرته
والطاهرين من عترته الخ

The work is divided into 925 Books, and contains 5511 Ḥadīṣ.

For other copies of the work see : Berlin, 1772-6 ; Pet. 56. The work was printed in Tehrān in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشهدي

No. 270.

The same.

fol. 324; lines 27; size $11 \times 9\frac{1}{2}$; 8×4 .

Another copy of the same, beginning and ending like the above.

Written in good Naskh.

Dated A.H. 1095.

Scribe أحمد بن محمد بن مبارك بن حسن بن إبراهيم الساري

No. 271.

The same.

fol. 379; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

Written in good Naskh.

Dated A.H. 1074.

The MS. bears on the title-page, as well as on the last page, seals of Nawâb Wilâyat 'Alî Khân of Patna, and of his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

No. 272.fol. 398; lines 20; size $8\frac{1}{2} \times 5$; $8\frac{1}{2} \times 3$.

الوافي

AL WÂFÎ.

An incomplete copy of a work containing the above four Shî'a canonical collections of the Ḥadîṣ, with explanation of the difficult words.

By Muḥammad bin Murtadā, محمد بن مرتضى, commonly called al Muḥsin al Kāshî (المحسن الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashf al Hujub, fol. 195^b.

Broek., in vol. ii., p. 201, mentions Al Muḥassin al Kāshī (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates Aṣ Ṣāfi fi Tafsīr al Qur'ān as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kāshī as a scholar of the 12th century A.H., and enumerates Al Kalimāt al Maknūnah min 'Ulūm al Hikmah as one of his works; while Kashf al Iḥjūb, on fol. 97, 12^b and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in Kashf al Iḥjūb:—

- I. التفسير الاصفى
- II. لؤلؤة البحرين
- III. المعجزة البيضاء
- IV. مرآة الاغربة

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning:—

الحمد لله والصلوة والسلام على رسول الله ثم على آل بيت
رسول الله - كتاب الطهارة

Written in good Naskh, A.H. 1128.

Foll. 141-143 are blank.

Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with كتاب الصلوة. This part is defective towards the end.

The following abbreviations are observed in the work: يه for من لا يعضره الفقيه; يب for At Tahdīb; كا for Al Kāfi; من for Istiṣār.

Written in good Naskh.

Not dated, apparently 13th century A.H.

ZAIÐÎ MUSNAD.

No. 273.

Foll. 80; lines 15; Size $8 \times 5\frac{1}{2}$; 5×3 .

المسند

AL MUSNAD.

An incomplete copy of the Musnad Ḥadīṣ, designated here as Musnadu Zaiḍ.

Author: Zaiḍ bin 'Alī bin Ḥusain bin 'Alī bin Abī Ṭalīb, زَيْدُ بْنُ عَلِيٍّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ. This author is the son of Zain al 'Ābidīn 'Alī (d. A.H. 95 = A.D. 713), the grandson of 'Alī, the fourth Caliph, and was one of the famous Imāms, whose followers are known as Zaidiyah. He was induced by the people of Kūfa to claim his hereditary Khilīfat, and to fight against Hishām (A.H. 105-125 = A.D. 724-743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kūfa people joined him. Consequently in the same year he was killed at Kūfa. See *Manhaj al Maqāl*, fol. 138^b; Berlin, No. 968; *Mukhtasar ad Duwal*, p. 206; *Taqrib at Tahdīb*, p. 86; *Anbā' az Zaman*, fol. 12; *Al Milal*, p. 207.

The present copy is defective at the beginning as well as at the end.

Beginning abruptly with the Ḥadīṣ of the chapter *صلوة المريض* thus:—

عليهما السلام يصلي المريض قائما فان لم يستطع فجالسا

and ending abruptly with the Ḥadīṣ *ابو الهيس* thus:—

زَيْدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَلَيْهِمُ السَّلَامُ
قَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَشَى الرَّجُلُ فِي النَّعْلِ الْوَاحِدَةِ

The Isnād for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني
ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم
المعاري جدي ابو امي قال حدثني نصر بن مراحم المنقري قال
سمعت هذا الكتاب من ابي خالد الواسطي النح

On fol. 72 the scribe quotes a statement of ‘Abdal ‘Azīz bin Ishāq (an eminent Zaidi traditionist, who was alive in A.H. 326 = A.D. 937, see *Manhaj al Maqāl*, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abū Khālid al Wāsiṭī, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق قال ابراهيم سألت ابا خالد
رحمه الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي
قال سمعناه من كتاب معه قد وطأ وجمعه فما بقي من اصحاب زيد بن
علي ممن سمعه الاقتل غيري

In another note on the same folio the scribe says that Abū Qāsim ‘Alī bin Muḥammad al Kūfī, arranged the work in the order observed in other works of jurisprudence.

Contents:—

Foll. 1-9, from a portion of chapter *صلوة المريض* to chapter *كتاب الصلوة* (previous chapters of *الدعاء بعد صلوة الفجر* and the whole of *كتاب الطهارة* are wanting).

Foll. 10-18, from chapter *غسل الميت* to chapter *غسل النبي . .* *كتاب الجنائز* of *وتكفيته*.

Foll. 19-24, from chapter *الوصال في الصيام* of *كتاب الصوم* (some chapters of *كتاب الصوم* are wanting) to *كتاب الحج*.

Foll. 25-40, from chapter *الرجل يضحي* to chapter *فضل الحج* *قبل ان يصلي الامام*.

Foll. 41-48, from chapter *فضل الكسب من الحلال* to chapter *كتاب البيوع* (some chapters of *كتاب البيوع* of *بيع الثمار* and almost all the chapters of *كتاب النكاح* are wanting).

Foll. 49, باب نكاح العبيد.

Foll. 50-52, from chapter الغلع of كتاب الطلاق to كتاب الحدود (previous chapters of كتاب الطلاق are wanting).

Foll. 53-60, كتاب الحدود.

Foll. 61-65, كتاب السير.

Foll. 66-73, كتاب الفرائض.

Foll. 74-79, كتاب فضل العلماء.

Fol. 80 contains a collection of Ḥadīṣ from certain Sunnī works.

The present work is very rare and not mentioned in any catalogue. For other works of the author, see Berlin, Nos. 9681, 10224, 10237, 10265.

Written in good Naskh.

Not dated; apparently 9th century A.H.

SUNNÎ ARBA'ÎNÎYÂT.*

(WORKS OF FORTY ḤADÎṢ NARRATED BY THE SUNNÎ TRADITIONISTS.)

No. 274.

foll. 25; lines 23; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

الربيعين الودعانية

AL ARBA'ÎN AL WAD'ÂNÎYAH.

A work containing a collection of forty Ḥadîṣ with a commentary on the same. By Abû Naṣr Muḥammad bin 'Alî bin 'Ubaidallah bin Aḥmad bin Ṣâliḥ bin Sulaimân bin Wad'ân, أبو نصر محمد بن علي بن عبيدالله بن احمد بن صالح بن سليمان بن ودعان Qâḍî of Maṣṣal, who died in A.H. 494 = A.D. 1101; see Hâj. Khal., vol. i., p. 50; Brock., vol. i., 355.

The present Arba'in has been transmitted from the Qâḍî by his pupil Abû Ṭâhir Aḥmad bin Muḥammad bin Aḥmad as Salafî (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafî regarded the Ḥadîṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Ḥadîṣ.

Beginning:—

حدثنا الشيخ الامام ابو طاهر احمد بن محمد بن احمد السلفي
الاصفهاني قال ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح
بن سليمان بن ودعان حاكم الموصل . . . الحديث الاول عن انس بن
مالك قال خطبها رسول الله صلي الله عليه وسلم على نعمة الجذعاء

* The Prophet in some Ḥadîṣ is said to have declared special regard for those who remembered any forty Ḥadîṣ. Consequently numerous traditionists composed works containing such collections. 'Abdallah bin Mubârak al Marwazî (*d.* A.H. 181 = A.D. 796, see No. 282, *Sharḥ al Arba'in*, fol. 16a), is the first traditionist who composed a work comprising 40 Ḥadîṣ. Later on, works containing 40 Ḥadîṣ came to be regarded as a special branch of Ḥadîṣ.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus :—

الشرح الجذعاء ثانيه الاجدع وهو المقطوع (مقطوع) الانف والاذن

For other copies of the *Arba'in*, see Berlin, Nos. 1458–60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of *Risala fi al 'Amal* (see Berlin, No. 5864).

Written in a very clear *Naskh*.

Scribe علي بن عبد الهادي بن محمد بن يحيى العسقلاني, a traditionist of the 8th century A.H. For his work, see No. 279.

No. 275.

fol. 29; lines 9; size $9\frac{1}{4} \times 6$; $4\frac{1}{2} \times 3$.

الأربعين

AL ARBA'IN.

A collection of forty Ḥadīṣ.

Author: Abū Zakarya Yahya bin Sharf an Nawawī (d. A.H. 678 = A.D. 1278). For his life, see No. 192.

Beginning :—

قال الشيخ العلامة محي الدين النووي . . . الحمد لله رب العالمين
 قيوم السموات والارضين . . . اما بعد فثدروينا عن علي بن ابي
 طالب وعبد الله بن مسعود . . . ان رسول الله صلي الله عليه وسلم
 قال من حفظ على امتي اربعين حديثنا الخ

For other copies of the work see: Berlin, Nos. 1476–7; Raf, 389; Münch, 127; Lied, 1746–7; Br. Mus., 878; Paris, 386–744; Cairo, vol. i., p. 264; Brock., vol. i., p. 396. The present *Arba'in* with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the *Arba'in* see No. 279, foll. 60^a–63.

Written in good *Naskh*.

Dated A.H. 1026.

Scribe محمد بن شهاب الدين الرضواني

One Sulaimān bin Aḥmad al Maliḥī, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب واورع فيه شهادة ان لا اله الا الله وان
 محمدا رسول الله وتسال الله سبحانه ان توفاه على الاسلام . . . كتب
 الفقير سليمان بن احمد المليحي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

No. 276.

foll. 26; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

Another copy of the same work.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

Marginal notes are not frequent.

No. 277.

foll. 13; lines 18; size 10×6 ; 8×4 .

Another copy of the same.

Written in *Nasta'liq*.

Not dated, apparently 13th century A.H.

One Maulavi 'Abdalmajīd, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by

Maulavi Muḥammad Sa'īd, a well-known Arabic scholar of Patna, who died in A.H. 1304=A.D. 1888, to his pupil 'Abdalqādir bin 'Atiqallah:—

الحمد لله رب العالمين وبعد فقرأ علي وسمع هذه الاربعين . . .
من اولها الى اخرها عبد القادر بن سيد عتيق الله . . . قال ذلك
بفمه ورقمه بقلمه
محمد سعيد بن واعظ علي عفي الله عنهما

No. 278.

fol. 38; lines 17; size 8×6 ; $6 \times 3\frac{1}{2}$.

شرح الاربعين

SHARH AL ARBA'IN.

A commentary on the above work, by the author himself.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين دل الحديق
على ان النية معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.

The text is written in Naskh and the commentary in Nasta'liq.

Not dated, apparently 12th century A.H.

No. 279.

fol. 63; lines 23; size 10×7 ; $7\frac{1}{2} \times 5$.

شرح الاربعين

SHARH AL ARBA'IN.

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Alī bin 'Abd alḥādī bin Muḥammad bin Yahyā al-'Asqalānī, علي بن عبد

الهادي بن محمد بن يحيى العسقلاني, a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon:—

علقه الملتجئ الى عفوره المستقبل من زلته وذنبه علي بن عبد
الهادي بن محمد بن يحيى العسقلاني عفا الله عنه وغفر له
ولوالديه ولمشائخه واعبابه وجميع المسلمين اجمعين وكان الفراغ من
تعليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلاث
وثلثين وسبعماية

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadīṣ thus:—

في هذا اكراب ومات رسول الله صلى الله عليه وسلم ولم يضع
حجر على حجر ولا لبنة على لبنة

Foll. 60^a–63 contain a treatise by Nawawī, dealing with the philology of the difficult words used in Ḥadīṣ in the Arbaʿin (No. 275).

Beginning:—

قال جامع الاربعين وها انا اذكر مختصرا في ضبط الفاظها مرتبة
لئلا يغلط في شيء منها وليستغني بها حافظها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

No. 280.

fol. 141; lines 27; size 10 × 7; 8½ × 5½.

شرح الاربعين

SHARH AL ARBAʿIN.

A commentary on Nawawī's Arbaʿin, by Muḥammad bin Aḥmad al Masʿūdī al Ḥanafī, محمد بن احمد السعودي الحنفي, a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

الحمد لله المصود بكل لسان المخفض لكلمته وعظمته في كل زمان
ومكان النح

The colophon runs thus:—

قال جامعه محمد بن مسعود امعده في الدارين وكان الفراغ منه
من هذا التعليق شهر ربيع الآخر سنة ثمان واربعين ومبعمائة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.

Dated A.H. 840.

Foll. 1-3 are supplied in a later hand.

The scribe does not reveal his name anywhere in the MS.

No. 281.

fol. 471; lines 17; size $7\frac{1}{2} \times 5$; 6×4 .

جامع العلوم والحكم

JÂMI' AL 'ULÛM WAL HIKAM.

A commentary on Nawawî's *Arba'in*, by 'Abdarrahmân bin Ahmad bin Rajab al Bagdâdî, عبد الرحمن بن احمد بن رجب البغدادي, commonly called Ibn Rajab, a well-known Hanbali scholar and traditionist, who was born in Bagdâd, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muhammad bin Ismâ'il (d. A.H. 735 = A.D. 1335),

Ibrâhîm bin Dâ'ûd al 'Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fath al Mandûmî and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: Ad Durar al Kâminah, fol. 550; As Suhab al Wâbilah, fol. 117; Brock., vol. ii., p. 107.

Beginning :—

قال الشيخ الانام العلامة الاوحد شرف الاسلام مفتي الانام الشيخ
زين عبد الرحمن بن الشيخ الامام العلامة شهاب الدين احمد بن شيخ
الامام رجب البغدادي الحمد لله الذي اكمل لنا ديناً واتم
علينا النعمة الخ

For other copies of the work see : Berlin, 1492 ; Cairo, vol. i., p. 355.
The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe عبد القادر بن محمد, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by
Ibn Rajab to the scribe :—

قرأ عليّ هذا الكاتب . . . من جمعي وتأليفني وشرح الاربعين
النووية . . . وقابل نسخته من اصلي وصحت هذه النسخة بحمد الله
. . . واجزت له روايته عني مع رواية ما يجوز لنا روايته . . . يوم الثلاثاء
جمادي الاولى سنة تسعين وسبعمائة بدمشق المحروسة -

قاله وكتبه عبد الرحمن بن رجب الحنبلي عفي الله عنه -

The above Sanad also tells us that the present copy was compared
with the autograph copy by the scribe, while he studied the present
work under Ibn Rajab.

No. 282.

fol. 119 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح الأربعين

SHARH AL ARBA'ÎN.

An incomplete copy of the commentary on Nawawî's Arba'in by
Muḥammad bin Muḥammad ad Daljî, محمد بن محمد الدلجي, a scholar
and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock.,
vol. i., p. 397 ; Gotla, No. 617.

Beginning:—

الصد لله رافع اعلام الملة الزهراء بلوامع آيات الكتاب ومحكم
مباني احكام الشريعة الغراء النج

In the preface the commentator traces his Isnād for transmitting the Hadīṣ of the Arbaʿīn (No. 275) from Aḥmad bin ʿAbdalwāḥid al Miṣrī, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus:—

ومن رام حقائق التوبة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gottha, No. 617.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 283.

fol. 169; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفتح المبين

AL FATH AL MUBÎN.

A popular commentary on Nawawī's Arbaʿīn, by Aḥmad bin Muḥammad bin ʿAlī bin Ḥajar al Ḥaiṣumī, محمد بن علي بن حجر
الهيثمي.

This great author and commentator was born in Abu'l Ḥaiṣum (a Maḥallah in Egypt), A.H. 909=A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورصي عنه كما
شاهدته بخطه بمحلة أبي الهيثم او اخر سنة تسع وتسعمائة
The author of An Nûr as Sâfir (see Hand-list, No. 2386) also supports this date; while Brock, vol. ii., p. 388, wrongly places the author's birth in A.H. 911=A.D. 1505.

The author, like the author of Fath al Bārī (see No. 159), is commonly called Ibn Ḥajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as حجر ابن حجر (son of stone). He lost his father at an early age. Shamsuddin ash Shinnâwî (d. A.H. 933 = A.D. 1528) and Abû'l Hamâ'î, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnâwî admitted him in the Madrasah Jâmi' Azhar. In a very short time (A.H. 929) Ibn Hajar completed his study at that institution. During the course of his study in Jâmi' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Hajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of Hādīṣ and of Shāfi'î jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock. wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning :

الحمد لله الذي وفق طائفة من علماء كل عصر للقيام بما عبا
الاحاديث الخ

In the colophon, Ibn Hajar says that he compiled the present commentary in two months, A.H. 951 :—

قال مؤلفه تغمده الله برحمته ورضوانه ابتدأت هذا الشرح اثنا
القعدة وفرغت منها هلال المحرم سنة اعدى وخمسين وسبعماية

For other copies of the commentary see : Berlin, 1493-6 ; Paris, 748 ; India Office, 169 ; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Naskh.

Dated A.H. 1004.

Scribe نور الدين علي بن رمضان

No. 284.

foll. 253; lines 16; size $10 \times 5\frac{1}{2}$; 5×3 .

المبين المعين

AL MUBÎN AL MU'ÎN.

A commentary on Nawawî's Arba'in, by 'Alî bin Sulţân Muḥammad al Qârî, محمد القاري, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الحمد لله الذي جعل الاعداد والاوقات اعتبارا للانام فخلق
السموات والارض في ستة ايام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396.
A printed copy of the Cairo edition is noticed in Raf' as Suttur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

No. 285.

foll. 37; lines 17; size $7 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

شرح الاربعين

SHARḤ AL ARBA'ÎN.

A commentary on Nawawî's Arba'in, by Sa'id bin Muḥammad al Muftî, سعيد بن محمد المفتي.

The commentator (an Indian scholar) says in the preface that he studied the Arba'in under Muḥammad 'Ismatullah bin Maḥmûd al Bukhârî, a scholar of the 10th century A.H., and the author of the Ḥāshiya 'Ala Sharḥi Mulla Jāmi (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning:—

الحمد لله على الاكرام وعلى نبيه الصلوة واسلام وعلى آله واصحابه
البررة الكرام . . . اما بعد فيقول العبد الضعيف الى الله المفتي محمد
معيد

We are not acquainted with any other copy of the work.

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangābād, Deccan, known as *Khuḥjista Bunyād* (see *Giyās*, p. 159, *خجسته بنياد لقب اورنگ آباد كه*, شهرست در دكن):—

باب سنه ۱۱۵۲ هجره مقدمه در بلد طيبه خجسته بنياد ۱۵ ربيع
الثاني من مذکور داخل کتبخانه سرکار نموده شد

No. 286.

fol. 14; line 28; size 10 × 6; 7 × 5.

تحفة المحبين

TUHFAT AL MUḤIBBĪN.

A commentary on Nawawi's *Arba'in*, by *Shaiḫ* Muḥammad Ḥayāt as Sindhī, محمد حيات السندهي.

The author was born in 'Ādilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied Ḥadīṣ under traditionists of Mecca and Medina, such as—

• شيخ ابو الحسن بن عبد الهادي (d. A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (d. A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of Ḥadīṣ. Muḥammad Fāḫir, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied

Ḥadīṣ under him, describes in his Maṣnawī Muḥammad Ḥayāt's teaching at Medina, in the following Persian verses:—

درس فرمای مسجد نبوی
 بطریق رشیق مصطفوی
 آن محمد حیات بخت بلند
 بعذیف نبی قوی پیوند
 متع الله زمرة الاعیان
 بافاداته الی الازمان
 سر من خاکپای او بادا
 جان من در رضای او بادا

Muḥammad Ḥayāt died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqī'.

For the commentator's life see *Ithāf an Nubala*, p. 403.

Beginning:—

الحمد حمدا يليق به والصلوة والسلام على حبيبہ وآله وصحبه . . .
 اما بعد فهذا شرح لطيف على الاربعين . . . جمعها الامام الفقيه
 محي الدين ابو زكريا يحيى النوي

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:—

تحريرا في شهر رمضان يوم السبت المبارك غلبت من احدی
 عشر يوماً سنة الف ومائة واربعة واربعين . . . بالمدينة

Scribe سيد عبد الوهاب بن سيد عمر

No. 287.

fol. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الأربعين

KITÂB AL ARBA'ÎN.

An autograph copy of Arba'in, believed to be unique, by Aḥmad bin Abi Bakr bin Aḥmad bin 'Alī bin Ismā'il al Ḥanbalī al Qādirī, أحمد بن أبي بكر بن أحمد بن علي بن إسماعيل القادري, a follower of the Ḥanbalī school, and belonging to the Qādirī order, who was born in Ḥamāt, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadīṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qāḍī of the place, where he continued his services as Qāḍī till his death in A.H. 840 = A.D. 1437.

For his life and works see *As Suḥab al Wābilah*, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا باتباع سنة نبينا محمد سيد المرسلين
وجعلنا ممن نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty *Shaiḳhs*, and having collected forty Ḥadīṣ he added ten Ḥadīṣ from his remaining ten teachers, with a view to showing the complete number of his teachers:

ثم اتبعت تلك الرواية من معنائها عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in *As Suḥab al Wābilah*:—

- (1) الدرر والآلي في فضائل الشهور والايام
- (2) كتاب في المتبائنات

Contents :—

Foll. 1^b–13^a. 14 Ḥadīṣ transmitted by the author from 14 Shaikhs of Ḥamât.

Foll. 13^b–15^a. 2 Ḥadīṣ transmitted from 2 Shaikhs of Emessa.

Foll. 15^b–26^a. 8 Ḥadīṣ transmitted from 8 Shaikhs of Heliopolis.

Foll. 26^b–41^a. 15 Ḥadīṣ transmitted from 15 Shaikhs of Damascus.

Foll. 41^b–48^a. 5 Ḥadīṣ transmitted from 5 Shaikhs of Egypt.

Foll. 48^b–56. 6 Ḥadīṣ transmitted from 6 Shaikhs of Aleppo.

Written in good Naskh.

Dated Ḥalab, A.H. 837, as appears from the following colophon :—

وكان فراغ مؤلفه وجامعه العبد الضعيف الفقير الى الله احمد بن
ابي بكر بن احمد بن علي بن اسماعيل الحلبي القادري . . . بتاريخ
ثمان الاربعاء منتصف ذي القعدة الحرام سنة سبع وثلاثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muḥammad.

No. 288.

fol. 20; lines 25; size $7 \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

الاربعين المتبائنه

AL ARBA'ÎN AL MUTABÂ'INAH.

A collection of forty-five Ḥadīṣ, by Shihâbaddîn Aḥmad bin Ḥajar al 'Asqalânî, شهاب الدين أحمد بن حجر العسقلاني (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadīṣ of different Isnâds (الاسانيد) متبائنة المتن are collected in the present work.

Beginning :—

الحمد لله الذي على بصفاته المتبائنه بصفات المخلوقات وارسل
سيدنا مصدا صلي الله عليه وسلم بالآيات الخ

Ibn Hajar himself designates the work as *Arba'in* (forty), but he says in the preface that, in collecting the *Hadiṣ* narrated by all well-known 'Abādilāh (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 *Hadiṣ*, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work *Raf' al Iṣr*, fol. 35 (see *Hand-list*, No. 2745), he completed the present work in the *Madrasah Shaikhuniyah*, Egypt, A.H. 808:—

واملاً الاربعين المتبائة بالشيخونية ثمانائة

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following *Sanad*, dated A.H. 838, granted by Ibn Hajar to the scribe of the *Sanad*, Yūnus bin Fāras al Qādīrī (*d.* A.H. 866 = A.D. 1463, see *Taj at Ṭabaqāt*, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Hajar in the *Madrasah Munkadiriyah*, close to Ibn Hajar's house in Cairo, A.H. 838:—

الحمد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة واربعون حديثاً متبائة المتن والاسانيد مع ما في اثنائها من الكلام على الاحاديث - على مؤلفها سيدنا ومولانا قاضي القضاة شيخ الاسلام حافظ العصر استاذ اهل الدهر بقرية المجتهدين شهاب الملة والدين ابي الفضل احمد بن الشيخ الامام العام العلامة نور الدين ابي الحسن علي بن محمد بن محمد بن علي بن حجر العسقلاني الشافعي فسخ الله في اجله واعاد علينا من بركته بقرأة الشيخ الامام محي الدين ابي البقاء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن محمد الطوجي الشافعي لطف الله به الشيخ الامام العلامة اقضي القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي المعاصم يوسف بن محمد الشرجي الشافعي والشيخ الامام العلامة اقضي القضاة عز الدين محمد بن محمد بن عبد السلام الشافعي والشيخ الامام قاضي المسلمين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الصنبلي والشيخ الامام تاج الدين بن محمد بن شهاب الدين احمد بن نور الدين علي الانصاري والفاضل البارع شهاب الدين ابي العباس احمد بن صدر الدين محمد بن دوق والشريف نور الدين ابي الحسن علي بن محمد محي الدين عبد القادر بن شرف الدين محمود الحسيني القادري

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشيرازي المعروف بالجهرهي والفاضل بدر الدين محمد زين الدين ابي بكر جمال الدين يوسف الحلادي وابو البر يونس بن فارس بن عبد الله القادري وله الخط وسمع الشيخ الامام العلامة ناصر الدين ابي عبد الله محمد بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن المهندس وولده احمد من اولها الى اخر الحديث الثامن العشر وحضر ولده محب الدين محمد في الحديث السادس العشر والسابع عشر والثامن عشر وصح ذلك وثبت في مجلس واحد بالمدرسة المنكديريه الملاصقة بسكني المسمع المشار اليه في يوم الاحد ثامن عشرين ذي القعدة الحرام سنة ثمان وثلاثين وثمانمائة واجاز شيخنا المسمع المشار اليه لكل من قرأه وسمعه او حضره او شيئاً منه ان يرويه عنه وجميع ما يعوز له وعنه روايته بسؤال القادري ولله الحمد والمنة وحسبنا الله ونعم الوكيل وفيه تخریجه على العاشية في مجلس واحد صح ذلك قاله وكتبه ابو البر يونس بن فارس بن عبد الله القادري

The above Sanad is attested by Ibn Hajar himself, thus:—

السمع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yûnus bin Fâras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 838.

No. 289.

fol. 30; lines 10-15; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 5$.

الرّبعين

AL ARBA'IN.

A collection of forty Ḥadīṣ, by Muḥammad bin Yūsuf bin Abi Bakr, محمد بن يوسف بن ابي بكر.

One Muḥammad bin Yūsuf (d. A.H. 763 = A.D. 1363) is mentioned in Ḥāj. Khal., vol. i., p. 62, as the author of an Arba'in which deals with Ḥadīṣ on the Ḥajj (pilgrimage) only; but the present work does not contain any Ḥadīṣ on that subject.

Muḥammad bin Yūsuf az Zarnadī (d. A.H. 730 = A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba'in. But no description of the Arba'in by Zarnadī is to be found in the Berlin or any other catalogue; therefore it is not possible to say whether that work and the present Arba'in are identical.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا علي
الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن ابي بكر
رحمة الله عليه

We are not acquainted with any other copy of the work.

Foll. 1-10 are written in Naskh, and foll. 11-30 in Nasta'liq.

Not dated, apparently 12th century A.H.

SHÎ'A ARBA'ÎN.

No. 290.

foll. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{3} \times 2\frac{1}{2}$.

الرَّابِعِينَ وَشَرْحُهُ

AL ARBA'ÎN WA SHARḤUHU.

A collection of forty Ḥadīṣ, with commentary, by Bahā'addīn Muḥammad bin Ḥasan bin 'Abd-aṣ-ṣamad al Ḥārīsī, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي.

This famous Shī'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 440; Rieu, *Persian Catalogue*, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

ان احسن حديث تحلى اللسان بجواهر حقائقه . . . وبعد فان الفقير الى الله بهاء الدين محمد العاملي . . . وهذه اربعون حديثاً من طرق اهل البيت . . . واردت كل حديث يحتاج الى البيان لما يوقف الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

اتفق الفراغ من مشقه ضحوة يوم الاثنين ثالث العشري الثالث من شهر السنة الخامسة من العشر العاشر من المائة العاشرة

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tibrân A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawāb Wilāyat 'Alī Khān and his son Khurshaid Nawāb, who presented the MS. to the Library in 1898.

Dated Shirāz, A.H. 1065.

Scribe بهاء الدين محمد الليثي

No. 291.

The same.

Foll. 187; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

Another copy of the same.

Written in Naskh.

Dated A.H. 1108.

Scribe عبد الكريم

ZAIDÎ ARBA'ÎN.

No. 292.

foll. 88; lines 31; size 11 × 7; 8½ × 4.

الانوار المضية

AL ANWÂR AL MUDÎYAH.

A commentary on Sailaqî's Arba'in,* by Yahya bin Ḥamza, يحيى بن حمزة, a well-known author and Zaidî Imâm, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imâm in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning :—

الصد لله وحده والصلوة والسلام على من لا نبي بعده الصد لله
الحكيم الذي انطق لسان الانسان

The commentator says in the preface that after compiling a commentary on Nahj al Balâghah (see Hand-list, No. 1853), he wrote the present commentary, on the basis of a reliable copy of Al Arba'in as Sailaqiyah corrected by the author himself:—

اني لما وقفت على الاحاديث الاربعينية السيلقية وحصلتها مساعاً
ببلغ المصنف

He quotes in some places Ḥadiqat al Ḥikmat, a commentary on the Arba'in by 'Abdullah bin Ḥamzah (d. A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

* This Arba'in is known as Al Arba'in as Sailaqiyah, a collection of forty Ḥadîs by Sayyid Abû Tâlib al Ḥusain bin Muḥammad bin Mahdî al Ḥusainî as Sailaqî (see Br. Mus. Suppl., No. 156).

